DOCUMENT RESUME

ED 308 124 SO 019 993

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TITLE International Development in a Global Context. Module for Educators, Grades 7-12.
INSTITUTION Minnesota Curriculum Services Center, White Bear Lake.; United Nations Association of Minnesota, Minneapolis.
SPONS AGENCY Minnesota State Board of Vocational-Technical Education, St. Paul.; Minnesota State Dept. of Education, St. Paul.
PUB DATE 88
NOTE 113p.; Curriculum Development Project. For related documents, see SO 019 991-992.
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS Critical Thinking; Curriculum Design; *Curriculum Enrichment; Developed Nations; *Developing Nations; Development; Foreign Countries; *Global Approach; Instructional Materials; *International Cooperation; International Relations; Learning Modules; Secondary Education; Social Studies; *World Affairs; World Problems

ABSTRACT

This curriculum guide consists of five learning modules designed to guide students through an inquiry strategy that will help them to see the developing world and groups within the United States experiencing development problems, through the eyes and experience of that population. Each lesson is divided by sections on objectives, set induction or review, learning sequences, closure for that day's lesson, and background information. The five topics covered are: "The Language of Separation: Words That Divide Us"; "Scarcity and Excess: The Linkages"; "Development: What Is It?"; "The Development of Underdevelopment: The Colonial Legacy"; and "From Paternalism to Partnership." The appendix consists of 28 related documents, including lesson plans, classroom activities, and background reports. (PPB)

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International Development in a Global Context

Dorothy D. Hoffman

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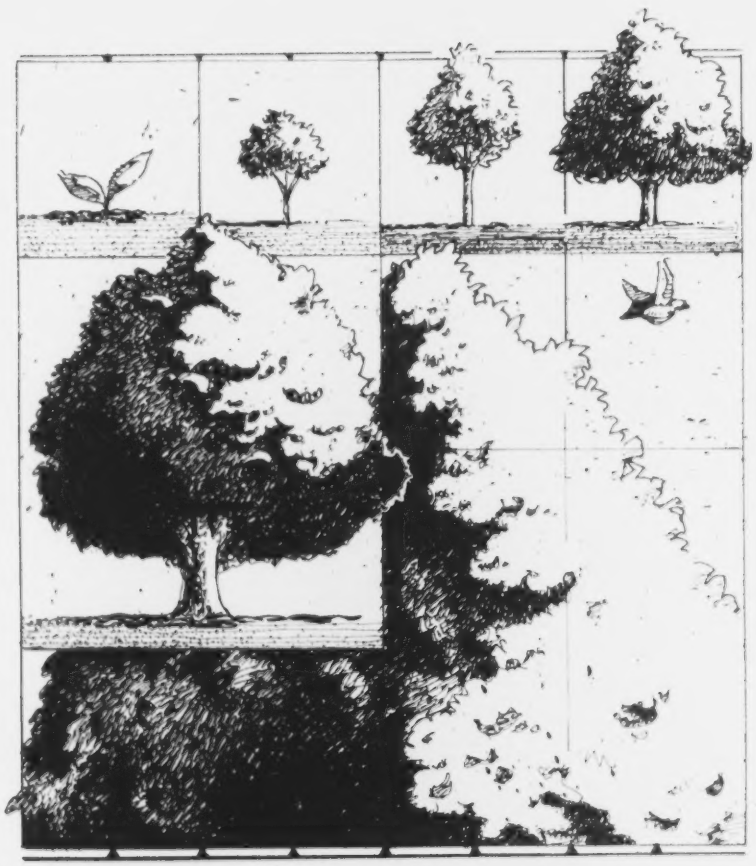

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MODULE FOR EDUCATORS
GRADES 7-12

International Development in a Global Context

By Dorothy Hoffman, Curriculum Specialist,
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ACKNOWLEDGEMENTS

The United Nations Association of Minnesota wishes to acknowledge the support of the General Mills Foundation, Carl A. Weyerhaeuser Trust, Honeywell Foundation, York Langton Fund and the Minnesota Department of Education.

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LESSON ONE:

THE LANGUAGE OF SEPARATION: WORDS THAT DIVIDE US

OBJECTIVES: Students will generate a list of words used to describe developing nations and discuss the meanings of these words-- the origin of their usage and their impact on those described by them.

SET

INDUCTION: When we speak of **"the developing world"**, what countries, areas of the world do you assume are being referred to? (Note them on map.) For what reasons would/should these nations of the world be studied? What do we learn about the developing world through the media? What words might you use to describe the relationship between developing nations and developed nations?

LEARNING

SEQUENCE: A closer look at the language used to refer to developing nations will begin to help us better understand this relationship. What other words are used today and/or were used in the past to describe these nations? (Students usually come up with most of these--and some "new" ones.)

pre-industrial	**Third**	**primitive**
pre-literate	**tribal**	**backward**
have-nots	**peasants**	**underdeveloped**
uncivilized	**heathen**	**ignorant**
pagan	**inferior**	**helpless**
hungry	**unstable**	

In hearing these words, what feelings do they arouse in you and/or are they likely to arouse in others?

superiority	**indifference**	**sympathy**
disdain	**distance**	**hopelessness**
compassion	**pity**	

In looking carefully at these words, what observations/generalizations can be made?

- **all are comparative** (Look at prefixes. Compared to what? Implied that someone "has it all figured out" and is doing it "right".)
- **suggest a we/they, us/them dichotomy**
- **largely negative terms; connotations of inferiority**
- **value laden; the opposite is equivalent to being best; judgmental**
- **an assumption that prior to exposure to the West these societies were in a state of arrested development** (Highly advanced nation-states in Central and Latin America, Asia, India and in Africa existed for many centuries prior to European expansion. Africa, Asia, and India had long been trading with Europe. Most societies prior to the colonial period were healthy societies, amply meeting the needs of the population.)

In studying this information, do any questions arise in your mind about the nature of the language chosen to describe developing nations/peoples?

-**Who chose the language? From where did these terms originate?**
-**How might a person from the developing world feel about being defined by these terms? Might there be long-term consequences to people defined in this way?**
-**Do these words accurately reflect reality?** (Ask someone from a developing country to give his/her reactions to these words in describing his/her nation and people.)
-**Is this an area of the world in which you'd want to spend a year as an AFS student?**
-**Can you think of a situation where you felt you were incorrectly defined from "the outside"? By someone in a way that did not fit with the way you saw yourself? What emotions did you feel with this " external definition"?**
- **The feelings evoked by these words--what kind of reaction might someone from the developing world have to these words? What reaction might you have if someone had these feelings regarding you? If a person feels pity, or disdain, or indifference toward another person, what qualities or aspects of that person will he or she not be able to recognize? What feelings seem to be almost incompatible with pity, disdain, indifference?** (Respect, empathy, interest, efficacy, hopefulness.)

These words draw thick lines that divide us and teach us very little about one another. They are largely paternalistic, arousing of sympathy rather than empathy and instruct attitudes toward the developing world that will not lead to change. They are, in large part, a cause of the problem. The words/labels applied hastily, make further analysis, further understanding, seem unnecessary.

-**No hint of partnership, connection, linkage to "our" world**
-**No reference to causes**
-**No reference to solutions–other than the assumption that the developing societies must get to the opposites of the un- and pre- status and because some of us are already there, "they" should do it as "we" did.**
-**Evokes feelings that will lead not to mutual respect and equal participation in positive future development.**

The following poem (copy is on the next page) is one black woman's response to the language we've discussed here. (It might be a good strategy to have someone from the class read the poem--someone chosen in advance so he or she had time to practice it. Have students hear it first and then give them their own copies for analysis.)

Discuss. In your mind, what words characterize the sentiment of **"First, They Said"**? Have you seen similar sentiment expressed in other literature? (Examples.) In world events today, are there people enacting the last stanza? Where? Why? What do you predict the outcome will be?

CLOSURE: This evening, look through a newspaper and watch the evening news, looking and listening for news related to the developing world. What was the content? Were there pictures shown and, if so, what was their nature? Are any of the words on the list we generated in class used in the reporting? Be prepared to share what you found with the class tomorrow.

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FIRST, THEY SAID

ALICE WALKER

First , they said we were savages
But we knew how well we had treated them
and knew we were not savages.

Then, they said we were immoral.
But we knew minimal clothing
did not equal immoral.

Next, they said our race was inferior.
But we know our mothers
and we knew that our race
was not inferior.

After that, they said we were
a backward people.
But we knew our fathers
and knew we were not backward.

So, then they said we were
obstructing Progress.
But we knew the rhythm of our days
and knew that we were not obstructing Progress.

Eventually, they said the truth is that you eat too much
and your people take up too much
of the land. But we knew we and our children
were starving and our villages were burned
to the ground. So we knew we were not eating
too much or taking up too much of the land.

Finally, they had to agree with us.

They said: You are right. It is not your savagery
or your immorality or your racial inferiority or
your people's backwardness or your obstructing of
Progress or your appetite or your infestation of the land
that is at fault. No. What is at fault
is your existence itself.

Here is money, they said. Raise an army
among your people, and exterminate
yourselves.

In our inferior backwardness
we took the money. Raised an army
among our people.
And now, the people protected, we wait
for the next insulting words
coming out of that mouth.

From Horses Make the Landscape More Beautiful.
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Background Information

...relative to language used to describe developing nations:

From **Development Education Exchange,** The National Council of Returned Peace Corps Volunteers, January 1988.
In reference to the term "Third World": ""Third World"--an amorphous, catch-all phrase of "bloodless universality", according to Shiva Naipaul, which conveniently separates "us" from "them". .....Meredith Green of Wisconsin feels that the term "denies the interconnectedness of our global village and keeps us from perceiving that we are all in this together." ..... "Third World seems to mean all things to all persons, which is precisely why it seems to me to be a term worse than useless", says Sidney W. Mintz, Professor of Anthropology at Johns Hopkins University. ..... Professor Carl Pletsch of the University of North Carolina, Chapel Hill, says: "With the possible exception of the political categories of right and left, the scheme of the three worlds is perhaps the most primitive system of classification of our social scientific discourse. One wonders how it could have assumed such authority."

So why is it still used?

A possible explanation is related to our ignorance of the word outside our borders. Could it be, simply, that most of us consider it alright to be imprecise on the subject? How much time is spent in our schools on the histories or culture of those 120 countries? Because we can't seem to distinguish among them, they melt together in our minds. Lumping together 120 nations primarily because they are poorer than ours and because we know so little else about them is a sign of collective arrogance.

From **Social Education** 52, March 1988. A letter to the editor entitled: **Non-Western Societies.**
"I was distressed to read in Matthew Downey's "Time, Space and Culture" (**Social Education** 50 November/December 1986) references to "primitive cultures". Such a denigration of non-Western societies is contrary to the purpose of social studies education today, the development of citizens' understanding of their own nation and of its role in the world.

Anthropologists rejected, a generation ago, the use of the term 'primitive' for contemporary and historical societies; one may speak of nonliterate, small, or less complex societies, but the last truly primitive cultures disappeared many thousands of years ago with the disappearance of earlier forms of our genus Homo. All human societies since the establishment of modern Homosapiens around 40,000 years ago have been relatively complex in both technology and societal structure.

What Downey meant to recommend was what contemporary anthropologists now term "cultural ecology," the study of ecological relationships between a human society and its environment. This is more easily made clear when the society is a small group of persons who gain their material needs from their local region.

What must be understood is that small, regionally self-sufficient societies have sophisticated knowledge of their resource base and technology that has been perfected over centuries or millennia, though it may appear simple to industrial consumers.

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Anthropologists have realized since the 1960's that our discipline began as a handmaiden of colonial expansion by the major Western nations. We have been trying to prune away that legacy of ethnocentrism. We beg social studies educators to realize that anthropology published earlier than the past 20 years may be blemished by this flaw."

Alice B. Kehoe, Professor of Anthropology, Marquette University, Milwaukee, Wisconsin.

LESSON TWO:

SCARCITY AND EXCESS: THE LINKAGES

PART ONE: SCARCITY AND EXCESS

OBJECTIVES: Students will generate a list of what it is they perceive the developing world to "have not" (scarcity) and speculate whether it is possible to have "too much" (excess) of any of the items listed. Students will discuss consequences of "toomuchness" as well as the state of "having not".

Student will generate a list of what they consider to be "development problems" of the United States.

SET INDUCTION: Have students share the information they collected about events in the developing world. List brief descriptors of each. Describe visuals that accompanied the reports. How much information was given that could help a listener/viewer/reader understand the conflict? Does reporting about the developing world differ from that of the developed world? (Probably not, substantially,--more conflict is centered in the developing world, partially because the developing world constitutes such a large part of the globe. However, perhaps reporting should differ substantially in the amount of information given to compensate for the severe deficit of public understanding of events in the South.)

LEARNING SEQUENCE:

-Keeping in mind the information we found in the media, let's look further at our perceptions of the developing world. What is it that we perceive the "have nots" to have not? What of the condition of "development" is it that we perceive that the developing world does not have?

-technology (of many types-military, industrial, agricultural, communications, medical)
-infrastucture of roads, transportation, communications
-control over markets-cars and other vehicles

-adequate sanitation services	**-"things"; material goods**	**-food**
-choice and opportunities	**-adequate health care**	**-money**
-stable government	**-natural resources**	**-education**
-productive tax base	**-knowledge**	**-industry**
-fertile land	**-democracy**	

*KEEP THIS LIST TO REFER TO WHEN DOING CASE STUDIES. STUDENTS NEED TO FIND OUT HOW MANY OF THESE PERCEPTIONS ARE ACTUALLY TRUE IN THE COUNTRY OR AREA OF STUDY. IF CASE STUDIES ARE NOT DONE, BE SURE TO GO BACK TO THIS LIST AT SOME TIME GIVING EXAMPLES OF HOW SOME OF THE ABOVE DO NOT APPLY TO CERTAIN COUNTRIES. 'NATURAL RESOURCES' IS A GOOD EXAMPLE--DEVELOPING NATIONS ARE PRIMARY SUPPLIERS OF MANY OF THE THE

WORLD'S CRITICAL RESOURCES.

-Basically, the above list deals with scarcity. Let's look, for a minute, at its opposite. Is it possible to have **an excess** of any of the above? Are there consequences of excesses as well as of scarcity? What are examples of excess and its consequences? (Give students ample time to think here; perhaps addressing the question first in small groups would enrich the responses. With time, they will address many of the following.)

Some examples:

-**Unlimited access to a great variety of food** can result in waste, eating disorders such as anorexia and bulemia, greater risk of heart disease and other diet-related health problems. Japan, for the first time in its history, is finding that obesity is a problem in its youth population. US college students who exist primarily on a diet of fast foods are found to be malnourished.

– **Excess agricultural production** results in decreased prices to the farmers and increased taxpayer subsidies. Need to produce more to make money encourages use of marginal land. Decreased prices and continued high cost of production leads to inability to make loan payments.

-**Too much order** is the forerunner of facism.

-**Advanced industrial technology** creates environmental problems--ozone deterioration, acid rain, groundwater contamination, nuclear waste, depletion of non-renewable resources.

-**Highly sophisticated medical technology** creates many complex and uncomfortable ethical dilemmas--the "business" of health care provision, the $ value of the human life, the "right to die", availability vs need for transplant organs, the high cost of care for the elderly.

-**Excess of capital** in need of investment contributes to the making of loans in "good times" of low interest rates to people or countries that are unable to pay them back as interest rates rise and commodity prices fall. Loans to farmers and to the developing world in the early 70's are examples of this—petroleum profits needed to be reinvested.

-**Access to large quantity of material goods and a myriad of choices** can sometimes be confusing. Possibly related to a kind of frenzy of production that takes parents away from families for extended periods of time. "Work" happens largely outside the home. How are children "functional" within their families and society? Do they feel important?

-**Generally, excess can lead to a fear of those who have not,** a fear that if "they" get what "we" have, there may not be enough to go around. Some feel that fate created the inequity and become complacent with reference to it.

-**Rapid change** that seems to accompany advanced development sometimes results in a "lag" time for society's institutions-------In this developed country, we have one of the world's highest youth suicide rates in the world. The rate of suicide in the senior citizen population has risen sharply in recent years. Cocaine addiction is commonplace among successful young adults.

-**Inequity of wealth distribution** within the country.

Discuss:

-Why, in the context of development, do you think the above question about 'excess' was asked? (Students will hopefully begin to see that the United States and other developed countries have "development problems" as well. The consequences talked of above are the results of development decisions and policy.)

-How does the severity of these development problems compare with the urgency of those of the South, the developing world, when looking at the long-term survival of the planet?

-Is this into what the developing world should strive to develop? Can development strategies be designed and implemented that would not ultimately result in similar ends? What is 'sustainable development'? For what reasons might it be difficult for a country to follow a course of sustainable development?

-Once a country attains the "developed" status, is it destined to stay there interminably? (What does history tell us about this? Presently, Great Britain is sometimes included in the 'developing' category because of its economic difficulties. Already it is predicted that Japan will be unable to sustain its present level of production and will lose its pre-eminence in the world market.)

-Are there populations within the United States living in conditions more correctly described and affected by the list of scarcity than by the consequences of excess? Who are they? Why are they? How do these groups compare to populations affected by scarcity in the developing world? How do the answers to the "Why are they poor?" questions compare? (Those affected by scarcity in both cases are: largely female, children, people of color, newly urban, agricultural laborers or rural people with very small land holdings.)

-How is, and how will, the developed status of the developed world be maintained? How is its maintenance related to the development or continued underdevelopment of the South?

CLOSURE: In small groups, have students synthesize the above discussion into a list of 5 most serious development problems of this country. Have groups rank order them in terms of "most crucial to be solved" to "least immediacy". Have groups share their lists.

Have students read **Who Owns This Planet Anyway?** encouraging them to look for references to their recently generated lists and for references to consequences of possible "excess". Also, have students underline and share with classmates sections that were of particular interest to them.

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WHO OWNS THIS PLANET ANYWAY?

Ellen Goodman, THE BOSTON GLOBE. @ Boston Globe Newspapers/Washington Post Writers Group. Reprinted with permission.

There was no official birth announcement. No television crew recorded the event. No one pinpointed the place of birth or whether the baby was a boy or girl. But if the calculations of The Population Institute are right, sometime on Monday a baby was born who brought the total number of human beings on Earth to a new record: 5 billion.

Such a record doesn't hold very long, not even for a minute. By the weekend, the 5 billionth baby will have been joined by another million. By the end of the year there will be 85 million more people sharing a planet that will not have grown by a single inch. We cannot add acres to the Earth's surface, the way we add rooms to a house, to accommodate new members of the human family.

It took all of recorded time to reach a population of one billion in 1830. It took 11 years to reproduce the latest billion. There may be three billion more of us by 2021. And we still don't know precisely how many people this planet can sustain.

The experts huddling around the cradle of the five billionth baby talk about "the carrying capacity" of Earth, as if it were a plane instead of a planet hurtling through space. How many people, they ask, do we have room for? How many meals are there aboard, how many seats, how much fuel?

They debate the limits of Earth's resources. They ask how humans can use those resources to sustain our species. After all, we have learned to turn a desert, acre by acre, into fields, and an ocean, ounce by ounce, into drinking water. We can harvest the coal inside of mountains and the oil inside the earth for our own purposes. What are the limits? How far can we push them?

I wonder about this whole point of view. I suspect that this press of population has influenced our attitudes toward the place that humans should occupy in the world.

When we talk about the carrying capacity of the planet, it's as if Earth were here strictly here to support us. We talk about resources as if mountains and oceans and animals were ours to use. There are so many of us now, that we think about the world increasingly as the private property of our own species.

Even in our country, where there is no longer a population explosion, it is remarkably hard to find some place that doesn't have a human stamp on it. Nature is no longer our everyday habitat. We visit it, vacation in it. Even as tourists to nature, we queue up for a raft trip down the Colorado, we drive into our national parks.

It we did not pave paradise, we did put up a parking lot next door and paid admission. When we "save" nature, it's in carefully designated preserves and tree museums.

I once passed a stretch of land in North Dakota, untouched by the plow. It was so unique that is was protected and pointed out as virgin prairie. In California last month, I visited a park of giant redwoods, saved decades ago from lumberyards. On a trail well-tended and well-trod in Muir woods, I imagined what is was like to be alone in a

thousand-year-old grove without a rented car and a refreshment stand.

We rarely feel like one of many species on Earth. It is rare when we experience a sense of belonging to the landscape, when we come to nature not to own it or develop it but to be in it. We are so many, so dominant, that the other species present in our everyday lives are seen as pests and pets...or food.

We have also used the Third World as our resource, our raw material. Now, with the relentless pressure of its own people, this world turns to its own development. It's the developing world that hacks Brazilian forest into farmland and subdivides African plains into suburbs. There is less sentiment for sharing space, more need to use space. As the numbers grow, people think less about living in concord with the Earth and more about working it.

A species that has controlled its death rate can still control its birth rate. The experts ask whether Earth can support 5 billion people. A much harder question for this birthday is whether 5 billion people can support Earth.

PART TWO: LINKAGES

Textbooks in reference to the developing world:

"Images of interdependence are virtually non-existent. The Third World exists but the problems are not related to the industrialized world. Helping is often mentioned but in paternalistic tones and calls upon the developed world to be magnanimous in handouts rather than to accept the responsibility the world shares when viewed from vantage of a systems model. Rarely is mention made of the developed world's dependence upon the developing world's resources, its "cheap labor" (and how this affects industry and employment in this country), the unbalanced balance of trade, the role of multinational corporations and "neo-colonial patterns of dependence in aid, trade, transfer of technology, research etc. By neglecting this we misunderstand the whole North-South dependency relationship today. Whilst there may be no need to feel guilt there is a need to face up to historical fact" (Hicks, 1980, p. 9)."

D. Hoffman, M.A. paper,1985

OBJECTIVES: Students will explore the "interdependent" relationships of developed and developing countries in the textile industry and in agriculture.

Students will briefly explore the evolution of the "interdependent" system in the United States: With whom were the first linkages? In what years? What developments in technology supported the linking? Is there likely to be more or less linkage in the future?

In the process of studying linkages, students will reflect upon the nature of the "interdependence" --noting that relationships often do not engender parity or equity and will begin to raise questions about the genesis of the imbalance as well as how developing countries might feel about it.

SET INDUCTION:

It is estimated that by the turn of the century 80 to 90 percent of the world's population will be living in nations presently described as "developing" countries. What does this mean, if anything, for the population of the "developed" nations?

What stories can you tell about events/ daily practices/occurrences in the "developing" world that have affected or are affecting your life? What stories can you tell about events/daily practices in your life that have affected or are affecting the lives of persons in a/the "developing" nation(s)?

LEARNING SEQUENCE:

Give students two of the forms entitled **From Wear in the World?**. On these forms have them draw pictures of and supply the data about two articles of clothing they are wearing. Students will then attach the forms on or near the country of manufacture on a large (preferably very large) map.

Ask first for observations only. What do they observe from the data collected on the map?
(You may want to give them time to view the map at close range or read to them the data on the forms.)

-certain types of clothing (shoes, jackets, sweaters) tend to cluster in specific areas
-a substantial percentage (nearly 90%) of their clothing is manufactured in other countries and a substantial percentage of that 90% is manufactured in "developing" countries
-often a label will say that "parts" are from one location and "assembly" was done in another
-most expensive items in footwear (leathers) are from western Europe and from Brazil

What questions are raised in their minds by this information?

-When was this trend toward manufacture in developing countries begun? Accelerated? With what countries did the U.S. trade earliest? Why with them?
-Why was it begun? Why is it continued? Is there likely to be more/less/about the same international trade in the future? What could possibly cause there to be less?
-Who owns the companies that manufacture various items on the map?
-Many of these items were once manufactured in the United States. What has happened to the people who were employed in their manufacture?
-What is the minimum or average wage for textile workers in specific countries? What are the conditions in which they work? How do workers feel about their wage and conditions? How do textile workers in the United States feel about the wage and conditions of textile workers in these locations?
-What does this "lower than U.S. wage" mean for the consumer in the United States? What has the U.S. consumer traded for this lower price?
-How do wages and conditions in these locations compare to wages and conditions in textile shops in the United States in the late 1800's and early 1900's? (It may be argued that such conditions are simply those that accompany early stages of industrial development and that, therefore, nothing can or should be done to improve them. How do you respond to that argument?)
-From where do the raw materials for manufacture come? The machines on which they are produced?
-Are the products produced marketed in the country of manufacture as well as in this country? Why or why not?
-The developing countries often provide the raw material and the labor. The transnational company owns the technology and markets and distributes the final product. Can you see a source of tension in this equation? Where might the tension focus?
-Japan has been successful in competing with the West by providing a large portion of its raw material and labor internally. Can you see a source of tension in this situation? Where does it focus?

Have students think of other categories of products with which they could do the same activity. With each category, what can they project that they would find? **Electronics, autos, furniture appliances, etc.**

Are there categories of things we buy that are largely produced in this country? And that are largely provided or produced by companies that are U.S. based? **Services and information dissemination** are largely produced here, but not always by U.S. based companies. Have students do some research into ownership of local businesses and corporations--; they will find many based in other countries. Ask those that are locally owned about connections with other countries, in terms of raw materials, manufacture and marketing.

So, we can be easily made aware of the many linkages between this nation and nations of the South. We have discussed primarily economic linkages and we will continue to do so. We will look also at linkages in terms of commonalities of problems, need of one another for more mutually healthy futures, and in terms of very basic human-commonality connections.

The Global Crisis in Agriculture

Divide the class in fourths and assign two groups to read the **Chronology of the U.S. Crisis** and the other two to read the **Chronology of the Global Crisis.** Have all groups read the interview with Commissioner of Agriculture, Jim Nichols, to gather information that is pertinent to U.S. or Global. Direct students to read with the following questions in mind:

1. **What is the history of the present day crisis?**

2. **In reading the interview with Jim Nichols, what linkages are there between the welfare of farmers in the U.S. and farmers in many developing countries?**

Assign one of the following topics to each of the four groups. (Assign U.S. topics to groups that have done that reading--Global topics to groups who have read of the Global Crisis.) Have each group prepare a brief presentation of the information to the total class. Having groups speak in first person (taking on the identity of the group of which they are speaking) often adds interest to the presentation.

History of the U.S. Crisis (Chronology)
Impact on U. S. Farm Communities
History of the Global Agricultural Crisis (Chronology)
Impact on Societies in Developing Nations

Upon completion of presentations, ask: **What commonalities appear in the chronologies? What evidence did we hear of linkages? How does the international debt crisis figure into both scenarios? How serious a problem do you consider what has been discussed here?**

Have students respond to the quotes at the top of the page entitled **The Global Crisis**:

"The push by some developing nations to become self-sufficient in food may be reminiscent of a bygone era. Those countries could save money by importing more and more food from the United States. Modern trade practices may mean that the world's major food-producing nations, especially the U.S., are the best source of food for some developing nations." John Block, former U.S. Secretary of Agriculture

"If we do not lower our farm prices to discourage these countries (from food production) now, our worldwide competitive position will continue to slide and be much more difficult to regain. This (discouragement) should be one of the foremost goals of our agricultural policy." Senator Rudy Boschwitz, Time, March18, 1985.

How might farmers in Brazil interpret and respond to this statement? What effects have reduced farm prices had on food production in developing countries? (Most developing countries do not have industrial alternatives to agriculture. Economies instead respond by increased production. Decreased price also limits money available to imports.)

A similar argument is used in reference to the family farm. Perhaps it is an institution of bygone era as well. Respond to this argument.

CLOSURE: The current president of the United Auto Workers recently said that citizens of this country must realize that it is to our national (collective) advantage that Korean workers earn a wage that will allow them to comfortably purchase the products they are manufacturing. Briefly, in writing, attempt to explain his reasoning. Discuss with class.

Read the following poem and discuss its relationship to the topic of this lesson.

STATISTICS
C. J. RAJENDRA

Statistically
it was a rich island
income per capita
one million
per annum

Naturally
it was a shock to hear
half the population
had been carried off
by starvation
Statistically
it was a rich island

A UN Delegation
(hurriedly dispatched)
discovered however
a smallish island
with a total population
of 2
Both inhabitants
regrettably
not each a millionaire
as we'd presumed
But one island owner
income per annum
two million
the other
his cook/chauffeur
shoeshine boy/butler
gardener/retainer
handyman/labourer
field nigger etc. etc.

The very same
recently remaindered
by malnutrition

Background information

"Is Hunger Profitable?", Jack Nelson Pallmeyer -**Appendix**
"The International Debt Crisis is Not Going Away", Dr. Bruce Dalgaard, Minnesota State Council for Economic Education- **Appendix**

Philosophical, moral linkages:

"I AM PART AND PARCEL of the whole, and I cannot find God apart from the rest of humanity." Gandhi

"King did not see himself as his brother's keeper. He knew, instead, that he was his brother and his sister." Maya Angelou

"I am a human being; nothing that is human is alien to me." Terence (a freed former slave of the Roman Empire)

LESSON THREE:

DEVELOPMENT: WHAT IS IT?

OBJECTIVES: In small groups, students will discuss the meaning of development (operational definition) and use development of an individual as a metaphor for development of nations.

Students will, in small groups, review definitions and discussions related to the meaning of development and generate 7 "Development is....." statements to be posted and shared with the class.

SET INDUCTION:

In the last lesson we came to the conclusion that the developed nations have development problems as well and that many of the problems of both the North and the South are inextricably linked . If what was traditionally thought of as development brings with it its own set of problems as well as benefits, then perhaps a more careful analysis of "development" is called for.

If a person or a class or a government is to engage in the study of, or "the business of", **development,** it is undoubtedly important that he/she/it has an understanding of the word as it relates to nations. Often, however, the meaning of any word or concept at a more universal level can be best understood from first looking at it in a smaller-scale context--looking for parallels.

LEARNING SEQUENCE:

Generating a definition:

-Ask students to think of a sentence in which they use the word **develop.** Have students share their sentences while teacher takes brief notes on board about usage/meaning in sentences.

-In small groups, have students quickly synthesize information from the sample sentences into a definition of **develop** and **development.** Write on large pieces of paper and share with class.

-What elements do all share? Which are unique but important? Compare these to a standard dictionary definition. Are there elements in the dictionary definition that are lacking in the students' definitions? Are there elements from the students' definitions that are lacking in the dictionary definition? **(Webster's develop - (1) to make fuller, better, etc. (2) to show or work out by degrees; disclose (3) to come into being or activity; to become developed; grow.)**

Individual development:

-Using these definitions and the additional information we hold in our minds, gathered from living as humans on the planet, how would the **"developed individual"** be described? What characteristics would he/she possess?

responsible	motivated	healthy self esteem
at ease	"successful"	has friends
maturity	interested	
constructive rather than destructive		independent
fulfilling his/her potential		

(Much of this has to do with **balance and moderation**--two important words.)

-Do you think this list is similar to lists that would be generated by a class such as yours in other parts of the state? Other nations? Ethnic groups within our nation? If there is variance, what might explain the variance? (Religion, culture, history, family needs...)

-Can these characteristics be categorized or classified? In what ways does an individual "develop"? **Physically, intellectually, socially, psychologically**. Does a person develop overnight or does he or she pass through stages? Can the stages be hurried or forced? Can they be forcibly slowed? What are possible consequences of hurrying or hindering? Can you think of reasons why one individual might want to either hurry or hinder the development of him/her self or another individual? Can hurrying actually hinder?

- In order to be considered "developed", does development have to be "optimal" at all levels? How (or by whom) is "optimal" defined? How are the categories related to one another? (Is there such a thing as a "developed" person, or is true development actually an ongoing process of developing? Does a "developed" entity cease developing? One student said, "How boring to be "developed"!) (Maslowe's self-actualization)

-Do all individuals fully develop their potential? **What conditions can interfere with individual development?**

lack of resources--money, knowledge, isolation
interference of over-protective adults
damage to self-concept due to abusive environments
forces within society - racism, sexism, ageism
expectations of others forced upon individual
lack of parental protection - neglect

many of these are related to lack of positive role models and many obstacles begin to influence very early in life

-Over which of these does an individual have control? Over which does he/she not have control? How does the degree and realm of control over these factors vary throughout the stages of development? Who bears/shares the responsibility for the development of an individual?

<u>Nation development:</u>

-Shifting the focus from the individual to a nation, keeping in mind the definition(s) of development, what do you think are the characteristics of a **"developed nation"**? (Hopefully, the former discussion will have served to make the students more guarded, cautious, in their remarks and to begin to think more carefully of the historical, cultural, religious context of such a determination.) **Do you think this list is similar to lists generated by groups of your age in all parts of this nation? By all ethnic groups in this nation? By all socioeconomic groups within this nation? Of other nations? What**

might explain the variance?

-Can these characteristics be categorized or classified? **Economic, political, social, human and natural resources, moral.** Does a nation develop overnight or does it pass through stages? Can the stages be hurried or forced? Can they be hindered? What are possible consequences of being hurried? Hindered? Can you think of reasons why a nation might want to hurry or hinder the development of either that nation or another nation? **Can hurrying forces actually hinder?** (The long term effects of colonialism--the results of "hurrying that hindered".) Development is that of the hurrier(or that which largely benefits the hurrier) rather than that of the entity to be "developed".

-In order to be considered "developed", does development have to be "optimal" at all levels? How (and by whom) is optimal defined? How are the categories related to one another? (Is there such a thing as a "developed" nation?) How do these characteristics compare with those of an individual?

-**What forces or conditions can interfere with the development of a nation?** How do these compare with those that can interfere with individual development? (A parallel can be made here between the power of the parent in individual development and the power of the West over the nations of the South; such power can be used responsibly or irresponsibly, for unilateral, bilateral or multilateral combinations of gain or destruction. However, a healthy individual cannot be made in a family wherein the power is grossly unequal and when concern is not for mutual benefit of all involved (wherein one person defines, engineers and measures the "development" of its other members.) All family members' needs must be heard and heeded. So must the nations of earth be allowed to define, engineer and measure their development.)

-**Over which of these does a nation have control? Over which may it not have control? What are consequences of having or not having control? What parallels do you see between the consequences of the control question for individuals and nations?** How does this differ for different areas of the world? How important is this question? (The degree of control over development is an important issue--the degree of dependence/independence--the environment in the home for individual development and the environment in the world for nation development. Who has the power and how responsibly is it used? Sometimes the individual or the nation makes mistakes on its own accord; sometimes it is maligned--either consciously or inadvertently. Parents usually have a higher regard for their children than do nations for other nations because nations, in the foremost, look out for themselves.") **What happens in an individual's past has great influence over its present and its future. What happens in a nation's past has great influence over its present and its future.**

-In context of the previous discussion, what information do you find in the following piece that helps explain why Native American peoples and the U.S. Government still experience conflict when dealing with the concept of "development"?

Native American Spirituality: Spirituality Shaped by Life Close to Earth
Dr. Norman Jackson, Executive Director of the Council for American Indian Ministry, United Church of Christ. **Hunger Action,** Oct./Nov./Dec. 1987, Vol. x, No. 4. *Reprinted with permission of **Hunger Action.**

Through the earth, sky, grasses, trees and animals, American Indians perceived the handiwork of the Creator,

a Creator who loved, cared and chastened. The sun became the father, and the earth became mother, with the father's rays penetrating mother earth making life possible. So, Indians loved the earth, respected her, and understood that the earth, like mother, was to be revered, cared for and thanked.

Most Indian nations have creation stories that tell how everything was made and how people came upon the earth. As with most creation stories, these stories gave character to the people, to their faith, and to their habits and practices. These myths, along with other legends and stories, told the people how to be and act in the world, and give wing to their soaring spirituality.

Humanity may be set apart in some ways in the Indian creation stories, but mostly, people are a part of the creation and as subject to the way the world works as any of the remainder of creation. Indian spirituality points to the forces of creation which are in harmony with each other. Everything works in harmony, and humans search for how to live in that harmony. It is probably the major value in Indian spirituality, harmony with the forces of creation, harmony with the animals and birds, harmony with each other and with oneself. And when one is out of harmony one gets sick, as does mother earth when humanity pollutes her.

I have heard of not one Indian creation story that charges humanity with the responsibility of "managing" creation.

****

Discuss how the above philosophy was/is in ready and continued conflict with the Judeo-Christian belief in human's dominion over earth and its plants and animals. How were/are the Indian beliefs affected initially? Over time? How do you imagine or know the Europeans were regarded by the indigenous peoples initially? Today? Are there Europeans who today think like the Native Americans did/do? Are there Native Americans who today think like the Europeans did/do? What evidence do we see today of your answers to the last two questions?

What insights into the study of "development" does Dr. Jackson's thinking lend?

Viewing and/or discussion of the films "The Emerald Forest" or "The Gods Must Be Crazy" could be useful here to clarify the objectives.

CLOSURE: The following is an excerpt from a longer article documenting the internal dialogue of a development officer wrestling with the ethical questions involved in administering aid dollars to a developing nation. It would be most effectively delivered by an actor or actors and if you have any in your class maybe let them have a go at it. Even someone who 'reads well' might add to its effect. Explain to them, if they are to read it by themselves or at that same time it is being read to them, what is an internal dialogue, having them volunteer examples of what an internal dialogue is. Read and discuss what Leonard Frank's "agenda" or purpose/intent is in writing this--essentially, what is he saying about "development"?

In small groups, have students generate 7 statements beginning with the words "Development is....." and three (3) questions this lesson has brought to them. Post these, share them and get reactions. Perhaps have students interview adults about what

they consider to be "underdeveloped" (or perhaps "overdeveloped") about life in the United States. Share with class.

Excerpted from **The Development Game**, Leonard Frank. **Granta,** Issue #20 (1986), pp 229-243.
*Reprinted with permission from **Granta Publications Ltd**, 44a Hobson Street, Cambridge CB1 1NL, England.

Development, as in Third World Development, is a debauched word, a whore of a word. Its users can't look you in the eye. Among biologists, the word means progress, the realization of an innate potential. The word is good, incontestable, a cause for celebration. In the mouths of politicians, economists and development experts like myself, it claims the same approval, but means nothing.

There are no genes governing the shape of human society. No one can say of a society, as a gardener can of a flower, that it has become what it should be. It is an empty word which can be filled by a user to conceal any hidden intention, a Trojan horse of a word. It implies that what is done to a people by those more powerful than themselves is their fate, their potential, their fault. A useful word, a bland word, a wicked word, a whore of a word.

No, this is nonsense. There is nothing sinister about 'development'. It is simply a useful word to describe the achievement of desirable goals: higher incomes, better nutrition and so on. There are no serious disagreements about what is desirable, and by repeated use the word has achieved a validity of shared understanding. That is all.

How did the world get this way? It's simple enough. Let me remember the story. Towards the end of the Second World War the rich countries, seeing a need for reconstruction in Europe and safeguards against economic instability, brought into being the International Monetary Fund and the International Bank for Reconstruction and Development--the World Bank. With the introduction of America's Marshall Plan for Europe, the World Bank was free to turn its attention to the poorest countries of the world. By providing scarce capital on favourable terms it permitted investment beyond the existing resources of these countries. Moreover the World Bank was able to provide the missing expertise. The success of these pioneering efforts led to a network of international development banks working under the World Bank's fatherly eye.
Nowadays Third World nations can call upon a wide range of international and bilateral agencies to support them in their development efforts, and multinational missions of experienced 'development professionals' can be readily assembled in response to particular needs. There! Now I can sleep.

Except, you could say--I've heard it said--that the World Bank is, in reality, an American organization, and its origins were not idealistic but opportunistic. It has loaned money to make the poorer countries import manufactured goods and export their raw materials. It has sought to tie the world to it with the intimate bond of debtor to creditor. It has insisted on projects designed by it own people to enforce its politics at the expense of local needs. It has made the great post-war political discovery: development finance is cheaper than colonialism but just as effective--the difference between a wonder-drug and gross surgery. We are the missionaries representing America's moment of vision, now far removed from

us. Restless capital is seeking out the remotest Himalayan valleys, made interesting by heroin on New York streets, by the Russians across the border and by the need of a friendly dictatorship to survive an election. We are all foreigners but we are all Americans. None of us knows Pakistan but we all know what is good for it.

Now I can't sleep.

The truth is that money is simply the way of the world. We are the honest brokers who stand between the ignorant poor and the powerful rich. We control capital with careful planning; we guarantee that governments will not use aid for selfish or despotic ends. We stand in the path of an irresistible force and try to keep it decent.

Now please let me sleep.

****

"For understanding the problems of agriculture in the new countries in our time, we must first be strongly aware of the central error in our view of economic development in these last decades.....The mistake is in believing that the advanced industrial countries, socialist or capitalist in their developed form, are a guide or a model for the less advanced economic and social development of the new countries of the world. It is an error that arises in no slight measure from the failure of the older industrial countries to understand their own history or to appreciate the sources and well-springs of their own development and modern well being." **John Kenneth Galbraith**

LESSON FOUR:

THE DEVELOPMENT OF UNDERDEVELOPMENT: THE COLONIAL LEGACY

When you deal with the past, you're dealing with history, you're dealing actually with the origin of a thing. When you know the origin, you know the cause. If you don't know the origin, you don't know the cause. And if you don't know the cause, you don't know the reason, you're just cut off, you're left standing in mid-air.

Malcolm X

OBJECTIVES: Students will discuss the practice of colonizing and attempt to define the concept of 'colonization'.

Students will identify names and geographic locations of the major European colonial powers and identify the continents that were colonized.

Students will identify the conditions present in Europe that provided the rationale and the justification for colonization.

Students will read and research to assess the effects of the colonial system on those colonized and on those colonizing.

Students will list conditions existing in the post-colonial developing world that are linked to the colonial system and are characteristic of neo-colonialism today.

SET INDUCTION:

In this discussion we have spent little time looking at what brought the world to this divided state. Why is much of the world living in conditions worse than those of 200 to 300 years ago? Looking at the causes is essential. Bob Rourke at Longfellow School in Minneapolis stated as a primary goal of instruction at the school that "the students understand that the world got to its present state as a consequence of human actions. So can it be changed by human actions." Poverty is not simply a condition that the poor happen to find themselves in but rather a consequence of history and present policy. Knowing this helps people view "the poor" less passively and hopelessly. If there are causes, then there are also solutions.

Read to them the statement of Malcolm X. Why was knowing the origin, knowing the cause, so important to him? How might someone who knows act differently from someone who is "cut off, ... left standing in mid-air"?

We have discussed at length the paternalism in the language used in reference to developing nations. We have discussed a Western bias in determining what is to be considered positive "development". We have not yet discussed from where did this paternalism originate?

How did this bias become so powerful and how does it retain its power? What effect did it have upon those judged and manipulated by the thinking behind it and are the effects still felt today? Basically, 'we don't know the origin and don't know the cause'; we don't know the history.

LEARNING SEQUENCE:

College students in India attend lectures in English;
poets in Senegal write in French;
judges in Kenya wear British-style wigs;
businessmen in Indonesia maintain close ties with Holland.

-What events in the history of the South relate to the above and is there a common thread that runs through the past of nearly all developing countries?

Nearly all were colonized

-What does it mean to be colonized? How would you define colonization?

Students could work on the definition as a whole, in small groups or individually and then share with total group. Discuss definitions. Would these definitions be acceptable to both colonizers and colonized? Why might there be a difference in the way colonizers and colonized define colonization?

-What countries were the colonizers? What continents were colonized?

RATIONALE

-What was the RATIONALE for the colonial system? What was happening in Western Europe in the 17th+ century(ies) that spurred colonization?

Actually a consequence of industrial development in Western Europe. The Industrial Revolution brought people to the cities in hopes of a better life. Europe was producing manufactured goods at record rates, flooding the European markets and creating a need for new consumers. Concurrently, resources were being depleted and they and agricultural products, specifically, were in high demand. During the Age of Mercantilism, European powers had explored many areas of Africa, Asia and the Central and South America and had "discovered" and already begun to exploit the vast material wealth of these areas.

JUSTIFICATION

-What was the JUSTIFICATION for colonization of such a large part of the world?

Social Darwinism....The "White Man's Burden"..."civilizing the native 'child'"...**Christianizing** "pagan" people:

"Many Europeans shared this view (of the Christian missionaries); in fact, they felt it was the "white man's burden" to bring the "benefits" of European culture to the "backward" peoples of the world. As Rudyard Kipling, the English poet, wrote in 1888:

Take up the white man's burden
Go bind your sons to exile
To serve your captives' need;

To wait in heavy harness,
On fluttered folk and wild-
Your new-caught, sullen peoples,
Half-devil and half-child. "

Calvinism also heavily influenced thinking and policy: A newspaper article in 1856 stated:
"The hope of good for Africa can only begin when her people meet a superior power that will make them obey the first law of God--and that is to earn their bread by hard work."

"These dark-skinned savages come to us from a Dark Continent, and it is up to us to show them the light of God and Civilization. They are like children, and if treated firmly will be good servants."

Ethnocentrism, of which Calvinism and Social Darwinism can be viewed as a subset, played a significant role. Ask students why they think there are so many references to the indigenous people being "childlike". What about the roles and situations of both colonizer and colonized might have contributed to this attitude/assessment? Do you think it was one-sided or might the colonized have seen the colonizers similarly? Why? Why didn't we (or, often, don't we still) hear the impressions of the colonized about the colonizers? (Until recently, the West has had little access to the literature of the South--the first-person documentation of the colonized experience. This access has had tremendous effect, demanding significant and controversial adjustments in the "history" of the colonial era.) ` Hopefully, students will begin to see that "acting childlike" is how people often appear (and feel) when trying to operate in an alien culture.

The Rafa Rafa game, a simulation of a cross-cultural encounter, could be extremely well used at this point. A description of the game can be found in the appendix and the game itself can be obtained for loan at the Global Education Center at the University of Minnesota (612) 626-0555. See also the lesson titled: The Colonization of Alpha and Beta Cultures. The simulation of being colonized provides an experience that hopefully will increase interest in the information to follow.

Have them share personal experiences of being in a situation where they were unable or less able to understand what was going on because of a difference in culture, language, orientation toward life, age, etc. People appear "backward" , "ignorant", "uncivilized", "rude"..... when being judged by someone with a different history, language, philosophy and by one with no knowledge of or curiosity about the different history, language and philosophy that belongs to the people being observed.

-Review of rationale:

-to bring 'civilization' and Christianity to 'pagan' people
-to promote 'development' that would be economically beneficial to both groups

-What assumptions underlie these rationales?

-Christianity, material culture, social stratification and superior technology were equated with and considered synonymous to superiority in general.

-Colonized people were seen as children unable to wisely determine their own future.
-'Development' must be that which was beneficial to the colonial power.
-Decisions that affected the lives of the colonized would be made hundreds of miles from the colony by people with little understanding of the colonized people.
-The colonized people would somehow be "made better" through the imposition of European economics, ideology and values, a "betterment" that necessarily devalued the indigenous culture.

-What do you think the colonized thought of these assumptions? Was this to be a mutually beneficial system? What were the advantages to the colonizers? The colonized? Disadvantages to the colonizers? Disadvantages to the colonized?

COLONIZERS	COLONIZED
Advantages	**Advantages**
Disadvantages	**Disadvantages**

-Have the students do research to answer the four questions above. While researching have them also take notes on information that relates to the following questions:

How did the colonized respond to the imposition of the colonial system?
What effects did it have upon the lives of the colonized?
What brought about the demise of the system?
What effects does it continue to have on the lives of the colonized?

-Students can gather information from textbooks, from the material included in the appendix of this curriculum, from the sources suggested in the following list, and whatever other materials are available to the instructor.

Through African Eyes, Leon Clark, Center for International Training in Education, New York
The Color Purple, Alice Walker
The Lonely African, Collin Turnbull
The Dark Child, Laye Camara
Things Fall Apart, Chinua Achebe
God's Bits of Wood, Ousmane Sambene
Burmese Days, George Orwell
The Fighter Without a Sword, Biography of Gandhi
Chief Seattle's Message (Were Native Americans a colonized people?)
Cheyenne Autumn
Man Child in a Promised Land, R. Wright
The Invisible Man, Ralph Ellison
The Ambiguous Adventure, Cheikh Amadou Kane
Bury My Heart at Wounded Knee, Dee Brown
Mission, film
The Emerald Forest, film
Roots, the made-for-television miniseries, available from Mpls. Public Library

The Africans, Ali Mazuri
Eyes on the Prize, film history of the U.S. Civil Rights Movement

-Have students record and then share information. In discussing both sets of four questions, compare textbook information to first-person account and analyze the nature and origin of the differences. (See "What do Textbooks Teach About Colonization?" in **background information** section.) Were they surprised by any of what they learned during this process? Are there new questions raised by their research?

CLOSURE:

-Taking into account what you have learned in your research, consider again the definition of colonization. Do you want to change the first definition in any way? How do your findings relate to your understanding of developing nations?

-This lesson is titled "The Development of Underdevelopment: The Colonial Legacy". Write a brief essay expanding upon why this is or is not an appropriate title for what you have learned.

-Find evidence in the media of a lack of this understanding in reporting events occurring in developing nations. Take a written report and rewrite it to help the reader better understand the situation.

Background Information:

RESPONSE OF COLONIZED

-What was the response of the colonized?

Most resisted violently and repeatedly although textbooks rarely tell us this. The inequity in weaponry made successful resistance difficult. If a group could not win against the colonizer, they often chose to re-locate. Many west-central African nations moved to the south to resist. Others may not have initially understood the intent of the colonizers:

> "The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers and our clan can no longer act like one. He has put his knife on the things that held us together and we have fallen apart."
>
> Chinua Achebe, **Things Fall Apart**, 1959

The Effects of the Slave Trade on Resistance to Colonization

Leon Clark, **Through African Eyes,** Vol III, pp 113-114. "Ivory First, Child Afterward". *Reprinted with permission.

"The slave trade had a profound and devastating effect on Africa, which can be seen even today.

First, it robbed the continent of more than **fifteen million** of its strongest and healthiest men and women. The enormous wealth of this labor was literally stolen from Africa and "deposited" in the "banks" of Europe and America.

Second, it turned African against African. It produced a vicious competition for human life, and it brought guns to make this competition especially violent. The result was an explosion in the size and number of wars in Africa.

Third, it prepared the way for the European takeover during the colonial period. When slaves became the major product of Africa, other products and crafts suffered. Not only were skilled workers lost to the slave trade itself, but the trade destroyed the incentive (or the man-power ability) to develop cash crops and other sources of wealth, with the result that Africa was left behind other continents in economic development. At the same time, slave wars weakened the various political units of Africa, making them vulnerable to outside control. With a weak economy and weakened armies, Africa was in no position to defend itself against the Europeans.

Finally, and perhaps most important, the slave trade had a brutalizing effect on the African populace as well as on the slaves themselves. The Africans at home saw their countrymen chained, branded, and sold, their villages burned, their cultures disrupted. They begin to fear, and make larger than life, the European powers that controlled the trade that devastated their lives."

(See Colonizers/Africans script in appendix.)

CONSEQUENCES TO COLONIZED

-As the system was imposed and maintained, what were the effects upon the people and the culture?

Have students read **The Coming of the Pink Cheeks** and, in discussion, see how much of the following they are able to generate:

-psychological effect; the violence of being defined so negatively by an outside group and having to submit to that group's domination. (**See "The Eagle and the Chicken"** in Appendix)

-creation of economic dependency and the infrastructure not built within the colonies to allow it to easily be any different. Infrastructure that was built was to link colony to mother country--not colony to colony. Primary role is that of producer of raw materials.

-governments set up with independence were no longer indigenous forms; often the elite trained by the colonial system were in leadership positions and were themselves either victors or victims of the colonial system. Both roles carry with them the baggage of the system which sometimes makes it difficult to foster change.

-boundaries drawn without regard to ethnicity, history, economic structures already present.

-permanent damage to culture to have it interrupted for so many years; damage to the culture's self-image.

-continued as neo-colonialism today. (How do the above continue to impact developing countries today? How are the attitudes and policies of paternalism still operative? How are developing nations still spoken to or behaved toward as 'child-nations', subject to advice and policy of more powerful 'parents'?)

The Demise of the Colonial System

-What brought about the demise of the system?

The system itself; it held so many contradictions that as soon as people in the colonies were able to learn about what was supposedly the ideology of the West and its concern for freedom and commitment to democracy, they were able to demand the same. The two World Wars helped de-mythologize the white European system and exposed the hypocrisy. It was too cruel and too backward to succeed indefinitely.

Present-day Effects of Colonization

-When a country becomes "free" and sets up its own system of government after having been ruled for many years from the outside, can you think of areas in which there would still be many problems?

-Countries did not have their own treasury and were left with little or no capital.

-Economies were still directed outside of the country, still oriented to export and dependent upon European markets. Machinery, equipment, etc. was that of the colonial power.

-Damage to language and culture needed to be healed by nationalism and revitalized dignity.

-Education was set up to follow the colonial model and all educational materials were designed to produce attitudes and skills to support the colonial system. History, literature etc. were that of European nations.

-Colonized countries were primarily a source of raw materials (whether they be metals, wood, or plants).

Market in raw materials is volatile and in constant flux. Many countries were single-crop or single-product economies. Soil, very thin and highly erodable in much of Africa, had been exhausted by colonial export production. The merchant class, highly developed in pre-colonial times, was virtually wiped out by the system, making it very difficult to regenerate a local economy.

-In some situations, the national leaders that emerged were the most "Europeanized" and tended to promote the interests of the small middle class from which they came.

-What do textbooks of the U.S. teach about colonialism?

Students, after learning about colonialism from the point of view of the colonized as well as the colonizers, can survey current textbook treatment of the topic, report their findings and compare their findings to that of the Michigan and Wisconsin studies:

"Michigan studies (1980, 1982) document serious deficits in accurate portrayal of the reality of African nations in textbooks:

(1) overemphasis on material culture and social stratification as being evidence of "civilization"
(2) an excessively positive portrayal of the colonial period
(3) shallow treatment of African history and current African involvement in the world economy and the political system
(4) implication that degree of modernity is measured relative to Western standards
(5) failure to adequately explore the causes of present day African social, economic and political difficulties."

"Reevaluation of the Colonial Period". Jo Sullivan. Social Education, November/December 1982 (pp. 512,513.)

"Many social studies texts either ignore the colonial era in Africa or gloss over its real impact by citing the advantages of colonialism. Negative effects are sometimes seen only in political terms, overlooking the economic, social and cultural effects. Our students need to know the broader changes brought about by colonial rule and to acknowledge the diversity of forms that it took and that African responses made.

In some parts of the continent, colonial policies created massive land appropriations which left families and entire ethnic groups land poor. While taking the best land for white settlers and European commercial agriculture, land removals also created a labor pool for European farmers. The need for African labor caused family separations as workers migrated from rural areas.

Education and health are often cited as two benefits of colonialism. In reality, schools and health facilities were few and far between and were constructed for the benefit of colonial officials and settlers and a small African elite. Most schools during the colonial period were mission schools, educating the civil servants and emerging leaders throughout the continent. Colonial education was directed to the needs of the colonial bureaucracy, teaching men to become clerks and low-level civil servants and teaching the few women domestic education.

In looking at the broader, and often negative, effects of colonialism, there is a danger that African societies and individuals will again be presented only as victims, as people acted upon, yet not acting in their own behalf. The most recent research on this period in African history balances this danger by carefully documented social

and economic history.

Colonial control brought the increased presence of Europeans around the continent and settlers in east, central, and southern Africa. The conquest (which took 30 years of war with independent African peoples), European control, and settlement led to loss of land and political autonomy and to forced labor. Nevertheless, Africans resisted these changes directly and indirectly throughout the colonial period, culminating in independence.

Letters and documents written by colonial officials and settlers are full of references to African reluctance to work for European farmers and mining companies. From the African perspective, people wanted to work on their **own** farms and, in fact, were quite successful at it. It was only when taxes were introduced, which required payment in cash, that Africans were forced to work for wages on European farms and in the mines. Further colonial policies created laws which allowed colonial governments and white settlers to take land by force from African farmers and favored European farmers with credit and other assistance. Successful African farmers, of which there were many, were forced out of business. Recent collections, such as The Roots of Rural Poverty in Central and Southern Africa (Palmer and Parsons 1977), dispute colonial--and current South African--claims that Europeans were more efficient or successful than African farmers, that African farmers were or are resistant to change. It is clear from recent work that African individuals and groups adapted to change quickly and efficiently when it was to their benefit and that they resisted changes that were detrimental to their freedom, autonomy, and economic situation (Palmer and Parsons 1977; Cooper, 1981).

This resistance took many forms. People stopped growing crops or staged work slowdowns; strikes and protests were common in the 1940s and 1950s. People adapted and adjusted when they could, resisted passively and actively as their situations worsened, and in some situations took up armed struggle to achieve their independence from European control.

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The Coming of the Pink Cheeks

*Chief Kabongo, as told to Richard St. Barbe Baker; reprinted from Richard St. Barbe Baker, **Kabongo,** London: George Ronald, 1955, 107-26. Reprinted by permission of A. S. Barnes & Co. and George Ronald.

For some years my eldest son had been going to a school kept by some Pink Cheeks only two hours journey away. These were not the White Fathers, to whom my brother had gone, but were quite different. They wore clothes like the Pink Cheeks who farmed, and many of them were women. They had a medicine house where there were many ill people; there were good medicine-men and good things were done and sick people were made well. Every day my son would go before the sun was high and would come back before the sun set. Then he would eat and fall asleep, too tired to sit around the fire and be told the stories and history of our people or hear the work that had been done or learn the customs and ways of our people and their laws and conduct.

It was in these days that a Pink Cheek man came one day to our Council. He came from far, from where many of these people lived in houses made of stone and where they held their own Council.

He sat in our midst and he told us of the king of the Pink Cheeks, who was a great king and lived in a land over the seas.

"This great king is now your king," he said. "And this land is all his land, though he has said you may live on it as you are his people and he is as your father and you are his sons."

This was strange news. For this land was ours. We had bought our land with cattle in the presence of the Elders and had taken the oath and it was our own. We had no king, we elected our Councils and they made our laws. A strange king could not be our king and our land was our own. We had had no battle, no one had fought us to take away our land as in the past had sometimes happened. This land we had had from our fathers and our fathers' fathers, who had bought it. How then could it belong to this king?

With patience, our leading Elder tried to tell this to the Pink Cheek and he listened. But at the end he said, "This we know. But in spite of this, what I have told you is a fact. You have now a king--a good and great king who loves his people, and you are among his people. In the town called Nairobi is a council or government that acts for the king. And his laws are your laws"...

For many months this thing was much talked of by us. Then, when no more Pink Cheeks came and things went on as they had always been, we spoke no more.

Sometimes we heard of strange happenings, or even saw them ourselves, but for the most part life was still as it had always been. The Iron Snake, which I had never seen, had come and had carried men on it, not of our people; then a big path was made through the country half day from our land. It was wide enough for three elephants to walk abreast. And stones were laid on it and beaten flat, so that grain could have been threshed there.

As the years passed and more and more strange things happened, it seemed to me that this path or road was

a symbol of all changes. It was along this road now that came news from other parts; and along it came the new box-on-wheels that made men travel many days' journey in one day and that brought things for the market that the women wanted to have, clothes or beads to wear and pots for cooking. Along this road the young men went when they left to work with the Pink Cheeks and along it too they went when that day came that they traveled to fight in the war over the sea that the Pink Cheeks made against each other.

It was along this road that many did not come back and some came with no legs, or who could not see. Two of my sons went and only one came back, and he brought only one hand and many strange new ideas and tales. Along the road, too, went the trees that men cut down when they made more and more farms. Without trees to give shade the ground was hot and dry and food grew not well.

Little by little, too, the rains fell less. When I was a boy I remember the rains came in plenty twice every year, the little rains and the big rains, and on the hottest days there would be heavy dews, for the trees kept the land cool.

Now it was different; now the little rains had gone and the big rains had become little rains. The big rivers had become little ones and dried up in the hottest time, and I saw this was not good.

Now that my father, Kimani, was dead, I had been chose Muramati of our mbari. I was also now a Ceremonial Elder, a member of the Sacrificial Council.

It seemed to me that Ngai was tired of us. He sent so little rain. We must ask him to look upon us again and must sacrifice a ewe to please him.

I spoke of this one evening, and the Elders said is was good to make a sacrifice, for the time of rain had long passed. So the day was fixed and I was chosen to be a leader.

Little Kabongo, my eldest grandson, who bore my name according to our custom, sat with us; he spoke then as do the young age group today before their elders, but which when we were young we did not.

"This is good," he said. "For three weeks the Pastor at the Mission School has prayed for rain."

"Which will send rain, do you think, the God of the Pink Cheeks or Ngai?" asked a small boy.

"Neither," announced a young man, son of one of my brothers, who was a schoolteacher. "I have read in books that it is the trees that make the rains come. Now that the trees are cut down there is no rain."

The small boy was listening, full of wonder.

"And who makes the trees grow? Surely that is God," said my grandson. "For the Pastor says that God made everything, that God is greater than Ngai."

Such discussions among the young were frequent, and to hear them made me sad. For this new learning seemed to pull this way and that way so that no one knew what was right.

But all this talk did not make more food nor bring us rain.

As there was now so little land and we were so many, the boys as they became men would go away, some to work on farms for the Pink Cheeks, some to a new kind of schoolfarm for men, where they learned the new customs and also some curious ways; for these grown men were made to play games like little boys, running after balls which they threw. This they did instead of good work.

Munene, one of my younger brothers, had been one of these. He had been away for a long time, and when he came back he wore clothes like a Pink Cheek and he came with one of them, in a box on wheels, which is called a motor-car, along the new road.

The Pink Cheek called a Council together and when all, both Elders and the young men, were assembled and sat round, he spoke. He spoke of Munene; he told us of his learning and of his knowledge of the customs of the Pink Cheeks and of his cleverness at organizing.

"Because of this," he said, "and because he is a wise man, the Government, the Council of Muthungu that meets in Nairobi, have honored him and, in honoring him, are honoring you all." He paused and looked around at us. Beside him Munene stood smiling.

"He has been appointed Chief of this district and he will be your mouth and our mouth. He will tell us the things that you want to say and he will tell you the things that we want to say to you. He has learned our language and our laws and he will help you to understand and keep them."

We Elders looked at each other. Was this the end of everything that we had known? What magic had this son of my father made that he who was not yet an Elder should be made leader over us all who were so much older and wiser in the ways of our people? It was as if a thunderbolt had fallen among us.

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Part II

The Pink Cheeks went on.

"Your new Chief will collect the tax on huts, and choose the places for the new schools that you will build everywhere, so that your children may be taught to read and write. He will raise the money for that from you all. I have spoken".....

When the Pink Cheeks had gone there was much talk. We asked Munene to tell us how this had come about and why he was set above the Elders in this way.

"It is because they do not understand our laws and Councils," he told us. "Because I speak their language and because when I went away in their wars I had many medals."

We spoke then of the tax on huts. It was heavy, for some men had many huts. Those men who had gone to work on the farms of the Pink Cheeks sent us money, but this we needed to buy food. More men, therefore, must go.

Munene gave us some good advice. He told that men were wanted in Nairobi to build the new houses made of stone, both for the Pink Cheeks to live in and where they sat to make business and trading. Our men would go there and earn coins and then they could come back when they had plenty.

This was good, for in this way we would pay our tax and no man would be taken by the Pink Cheeks for not paying. So our young men went away down the new road, we were left to grow what food we could, and all was as usual.....

It was while these men were still away to make money for the hut tax that ten of our people came back from the farms where they worked. They were not needed, they said, there was no work for them there. With many others, they were sent back without money and without food.

This was the beginning. Along the new road had come big boxes-on-wheels that they called lorries (trucks), in which they had carted logs from the forest. Now these came filled with people. Many had no homes, for their land had gone to the Pink Cheeks. Some had no homes because their land had gone to be mined for gold. We could not let them starve, so we took them on our land.....

It was the end of the dry season and there was little food left in the storehouses. Our mbari had now grown big, and all these newcomers must eat too. Altogether there were 1,200 people on the 200 acres of land my grandfather's father had bought. There was not enough room to grow all the food that was needed.

In the dry season many goats and cattle had died for want of water. The harvest had been thin and there was little left, and there was no money to buy food; the last had gone for our hut tax. I heard the crying of children and I saw the women weaken in their work. The old men would sit near their huts, too feeble to walk.

Wangari, whose once-strong breasts hung like empty bags and whose eyes were deep in her head, came to me where I sat in my hut.

"Kabongo, son of Kimani," she said, sitting close, "we women are tired; there is not food and the children are hungry; the young men have no stomachs and the old men are withering as dry leaves. You yourself are weak or before this you would have taken counsel with the Elders. Speak now, for our people wait to hear your word."

I was roused. What she said was true. This was no time to sit and wait. We must hold Council.

The Council met again under the Mugomo tree. There were few, for the new laws of the Pink Cheeks had forbidden big meetings. I looked round at my friends and was sad. Their faces were anxious and their skin was loose of their bones. Even Muonji, who always used to joke, had no smile. For each one had been hungry for many days, and each one told the same story. Everywhere there was a shortage of food, for there was no land and all the time people were being sent back from distant parts. There was uneasiness and some of our tribesmen were troubling our people too much because they wanted to drive the Pink Cheeks from our country. This the Elders told in Council and were uneasy, for we wanted no war with the Pink Cheeks; we only wanted land to grow food.

"We must ask the Council of the Pink Cheeks to lend us some of the land we had lent to them," said one who

came from a place were there was land held by the government for future farms not yet in use. All agree that this would be good and for Munene, who as Chief was our spokesman, we made a message to give to the Governor. What we told to Munene he made marks with and, when we had finished, he spoke it again to us and it was good....

Munene took our message and he took also a gift of honey and eggs and went away down the long road and left us to wait.

We waited many days, with hope. It was a whole moon before Munene came back. He came to us slowly and sadly, and we knew from his way that the news was bad.

"They will not give the land," he said. "They say they have no more land for us."

And he told us many things that were not good; he told us of rebellions of some of our people, of bad men who took our laws and ceremonies and degraded them; of the Pink Cheek warriors and of some he called Police who did unjust things to our people, who took good men and loyal to the Queen away from their work, and after much useless talk, sent them too to live on this land where there is no food.

So I am sitting before my hut and I wait. For soon the time will come for me to creep away into the forest to die. Day by day my people grow thinner and weaker and the children are hungry; and who am I, an old man, to eat the food that would come to them? As I sit I ponder often on the ancient prophesy of Mogo wa Kebiro. Has the Pink Cheek brought good to my people? Are the new ways he has shown us better than our own ways?

Something has taken away the meaning of our lives; it has taken the full days, the good work in the sunshine, the dancing and the song; it has taken away laughter and the joy of living; the kinship and the love within a family; above all, it has taken from us the wise way of living in which our lives from birth to death were dedicated to Ngai, supreme of all, and which, with our system of age groups and our Councils, insured for all our people a life of responsibility and goodness. Something has taken away our belief in Ngai and in the goodness of men. And there is not enough land on which to feed.

These good things of the days when we were happy and strong have been taken, and now we have many laws and many clothes and men dispute among themselves and have no love. There is discontent and argument and violence and hate, and a vying with each other for power, and men seem to care more for disputes about ideas than for the fullness of life where all work and live for all.

The young men are learning new ways, the children make marks which they call writing, but they forget their own language and customs, they know not the laws of their people, and they do not pray to Ngai. They ride fast in cars, they work fire-sticks that kill, they make music from a box. But they have no land and no food and they have lost laughter.

*Chief Kabongo, of the Kikuyu peoples in the present nation of Kenya, lived from the 1870's to the 1950's.

When the whites came to our country, we had the land and they had the Bible; now we have the Bible and they have the land. --African saying

LESSON FIVE:

FROM PATERNALISM TO PARTNERSHIP

OBJECTIVES: Students will read articles and excerpts from articles that hold examples of paternalistic attitudes and behaviors and/or individual/collective responses to paternalistic attitudes and behaviors.

Students will read articles or excerpts from articles that clearly illustrate linkages between conditions in the U.S. and conditions in developing nations.

With practice in identifying paternalism and with experience in recognizing linkages, students will engage in a study of significant world development problems or issues.

In conducting their research and in reporting their findings, students will make a concerted effort: to note paternalism in source materials and take into account how it affects the data offered; (2) to locate information that is information "from the inside", from someone indigenous to the area/problem or from someone that shares/understands an "inside" perspective; (3) to search out linkages and connections to the United States.

Students will, in writing, make "I learned..." statements to complete the introductory phrases dealing with development content they've studied and will have the opportunity to share their thoughts with class members.

SET
INDUCTION:

To date, what have we learned that begins to explain the lack of understanding between developing and developed nations?

- -Lack of knowledge is certainly significant. Rarely is a developing nation other than Mexico (and it is studied very superficially) studied in school.
- -Rarely is an author from a non-Western culture read; press coverage is brief, sensational and predominantly negative.
- -We are led to believe that we have little connection with developing countries.

Although we have talked little about attitudes relative to the misunderstanding, it is fairly safe to infer that attitudes have much to do with both the kind of knowledge we receive and how it is interpreted. It is also highly likely that if attitudes remain the same, lack of understanding and policy will also remain the same.

In this lesson two barriers to understanding will be addressed--barriers built on attitudes that perpetuate the misunderstanding.

LEARNING
SEQUENCE: PATERNALISM

Have students read the following brief accounts: (See **Appendix** for student copies.)

Two years ago my father brought to two of his daughters news of an operation that had been successful in reversing nerve deafness. He was excited, thinking that this could be an opportunity for his son and our brother, Harvey, (30 years old at the time and who had been deaf from age eight), to regain his hearing. This would have been a great relief to my father who continued to be both saddened and frustrated with his inability to communicate with his son. Dad had never learned to sign, partially because he thought it would be too difficult for him to learn and because the "oral method" of deaf communication was in vogue at the time. Our family was told that it "wouldn't be necessary" for us to learn to sign: our not signing would force Harvey to practice lip reading.

When we brought "news" of the surgery to Harvey, his response came quickly, assuredly, and contained the poignancy of frustration and impatience he feels with continually being confronted with society's perception of his "handicap". His first question: " Why do you think that I, a member of the deaf community, would not know about this?" (Do you think we are so isolated that we must rely on hearing people to tell us about a "cure" for our "handicap"?) His answer to the operation came as quickly and as assuredly: "My first language is sign. My culture is the culture of the deaf. I will not alienate myself from my people."

Susan Hegel, world-class archer and Rolling Gopher (wheel-chair basketball) star, considers "courageous" a bothersome word, a word by which she cannot abide. "The worst thing someone can say to me is "Oh, you're so courageous." To me, this says that that person is clueless about me--about anyone with a physical disability. That's sympathy. To me, I'm just living normally, so why is it so wonderful?" **Minnesota Monthly,** April, 1987, p. 60.

A U.S. senator on whether the United States should annex the Philippines as a colony: "(God) has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this, the world would relapse into barbarism and night. And of all our race he has marked the American people as His chosen to finally lead in the regeneration of the world."

THE NEW WAYS

Excerpted, with permission, from **Night Flying Woman**, Ignatia Broker. @ St. Paul Minnesota Historical Society Press, 1983.

Father, Mother, and Oona were baptized and Oona began learning the Christian teachings. They confused her, and on her evening visits to Grandfather and Grandmother she told them so.

"They tell us of a *Gitchi Manito," said Oona. "They have a book about him. He is the ruler of all things. He made the earth, the sun, the stars, the moon, and we should know this ruler."

"Yes, my daughter, this is true," said Grandfather. "We know that the Gitchi Manito has given us many gifts."

"Also, Grandfather, they say "Honor thy father and thy mother.'"

"This is also true, my daughter. I have done this when I was a child, and I know that you have always done so. Is there something else?"

"Yes, they say "love they neighbor as thyself.' Is this not the brotherhood that we are taught?"

"Yes, my child, we believe in the brotherhood of the people and the animal people. What is it that confuses you?"

"They say we must forget what was taught by our people and we must believe only what we learn now at church. If it is the same, are not both to be believed?"

"Yes, my child. I can see why it is confusing. They do not know what we believe and they will not learn what we believe. If they did, it would indeed be much easier."

***Gitchi Manito - Great Spirit**

THE MAZRUI SERIES ON TELEVISION: AN AFRICAN'S AFRICA MEETS RESISTANCE

Patricia Lone, **AFRICA RECOVERY,** Feb-April, 1987, No. 1. *Reprinted with permission.

"Africa has to take its own destiny into its own hands, slowly at first, but a start has to be made," says Professor Ali Mazrui in one segment of **The Africans** recently televised in the United States.

Autonomy, however, seems easier to advocate than to implement, as the airing of **The Africans** itself showed. When Africa, in the person of the University of Michigan Professor Mazrui, took merely its history into its own hands and came up with a rich, nine-hour panorama of the continent and its diverse cultures, strong dissent was heard in the media about the attempt.

The first broadside came from critic John Corry in an October 9 **New York Times** review, which is considered the review "of record" in the U.S. He challenged Mazrui's point of view as well as his scholarship and declared the series--presumably all nine hours of it--to be a "pretentious fraud."

Mr. Corry tried to refute some of Mr. Mazrui's assertions by quoting European scholars--an insensitive, if not impolitic, strategy, in the context of the theme of colonial domination and distortion of history that marked the series. In any event, Professor Mazrui is among Africa's best known and most distinguished scholars, with degrees from Columbia (M.A.) and Oxford (Ph.D.) Universities.

Without question, in conception and execution nothing like **The Africans** has been seen in the West before. "There have been Tarzan movies portraying Africa, then things like Daktari of Safari; then there have been documentaries and films depicting single issue themes like family planning," says Dr. Suileiman Nyang of Gambia, Acting Director of the African Studies Programme at Howard University in Washington, D.C. "For the first time you have an African scholar presenting his understanding of what Africa is, as a concept and a reality. This has never happened before."

"The idea was to present a view of a participant observer, rather than a detached on-looker". The series had a two-fold purpose, Mazrui explained: one was educational, and the other, "to arouse a greater interest about Africa, to provide a human context to the calamity information that is usually conveyed to the western audience. We wanted to show people who laugh as well as weep, who bring up families as well as prepare for war."

At its simplest level, the series, according to its maker, was made by an African about Africa and therefore was pro-African. "It was not a campaign or a crusade against the West--it was a defense of Africa."

"**The Africans** makes a strong connection between our current economic, political and cultural condition in Africa and the colonial heritage, a connection that is recognized by people who study Africa, but not by the general public," says Dr. Vincent Khapaya of Oakland University in Michigan. "Our problems are usually attributed to our people's being uneducated, or corrupt or socialistic; not to the fact that we have been exploited or because we inherited certain institutions from the colonial period designed for the benefit of European countries rather than our own." .....The hostile response by some in the West, Khapoya believes, is "a further demonstration that Westerners insist that we continue to do things their way, including how we see ourselves and our history."

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What is it that all of these accounts share in common?

-discrepancy in perceptions about a group of people--between how the group sees itself and how others see it

-the perception from "the outside" is, or would likely be, objectionable to the group being described

-the perception from "the outside" is accompanied by attitudes of condescension, paternalism, indifference, sympathy, etc.

-people on "the outside" are often angered when their perceptions of people or events are challenged (Many people are angered by Harvey's response. They feel his lack of interest in the surgery is "sour grapes" rationalizing and that it is "wrong" not to choose to hear if it is a possibility.)

If these perceptions are incorrect and often offensive to people described by them, why do they prevail?

-There are obviously attitudes behind them that are not easily changed; attitudes that are comfortable to those holding them .

-When an entity is perceived as inferior, deficient, unfortunate, handicapped, less developed, etc. the perception allows the perceiver to see him/her self (if not part of the labelled group) as superior, without deficit, without handicap, and as being more developed. Implicit in the labelling is the assumption that the labelled group really wants "to be like" the group it is being compared to. For many people, there may

be comfort in being able to see themselves in such a way. People may particularly like seeing themselves as superior but also compassionate, humble, and unselfish in lending what they know, and what they can afford, to show the less fortunate "the way".

-What happens if the beneficiaries reject "the way"; the help; the sympathy? How do the benefactors feel? How do they act? (Might put this in the sympathy/empathy comparison)

In the accounts you just read, people did not want or appreciate sympathy. Those who respond sympathetically risk rejection and, if they are rejected, often replace their sympathetic feelings toward the group with negative feelings. What is it about sympathy that causes it not to work for either group?

Explore briefly, an attitude of sympathy:

"When, as a college student, I had my first encounters with people of groups that are often labelled, I had difficulty making eye contact. Years later, equipped with more knowledge of others and myself, I would recognize that difficulty as self-consciousness coming from thinking that the person I was meeting would rather be "like me". I felt sympathy for this person, or felt sorry for him/her, because he/she was not white, not able to walk, not able to grow up in America, etc. I guess I assumed that he/she felt sorry for him/herself, too. I assumed because I had no first-hand information.

As I gained first-hand information, that sympathy turned to empathy: Empathy with the anger felt toward the label and what it connoted. I realized that it was not the "condition" that was unfortunate or caused people problems. Much more problematic was peoples' perceptions of and behavior toward the condition. For example, although I sometimes experience disadvantages because I am female, I would not choose to be male. I am angry not at being female but that society still can make it difficult to be of my gender. Most Blacks do not wish to be white but do wish society would not make it so difficult to be Black. My brother, rather than wanting to hear, wishes society would make it easier for him to live within it as a deaf person; that society could see deafness as a gift of diversity from which the hearing world could learn a great deal. Developing countries would like not to have to resemble Japan or Western Europe before they are taken seriously and treated respectfully.

The person in the above example, through knowledge, moved from a sympathetic to an empathic orientation toward certain groups. What do you know about the differences between the meanings of these two words? Find definitions.

*Imagine an interaction of the above "sympathetic" individual of "the mainstream group" with a person of a labelled group-an interaction that deals with the supposed "condition" of the labelled group. In writing, record the interaction or dialogue of the two individuals--as in a short script. What do they talk about? What questions does the "sympathetic" individual ask? What questions does the "labelled" person ask? Does one or the other person dominate? How are they both feeling? What words would you use to characterize the dialogue or interaction?

*Imagine the same-situation interaction with an "empathic" individual and a person of a labelled group. In writing, record the interaction or dialogue of the two individuals. What do they talk about? What questions does the "empathic" individual ask? What questions does the 'labelled" person ask? Does one or the other person dominate? How are they both feeling? What words would you use to characterize the dialogue or interaction?

Share imagined encounters with class and discuss the differences in the two approaches.

EMPATHY	**SYMPATHY**
Allows parity	Often someone is "one up"
Focuses on understanding of causes	Focuses on condition of the condition
Feeling with	Feeling for
Take action for yourself	Taking action for someone else
Advocacy	Caretaking

Often feelings of sympathy and attitudes of paternalism have their roots in "not knowing", in false assumptions, in projections of sadness, inadequacy and envy of "other" that are simply not true. When learning of other nations and cultures, what are some guidelines that could insure a more accurate picture of these nations or cultures?

-In small groups or total class, have students make a list.

-See **From Paternalism to Partnership** article in **Appendix.**

-Discuss the difference between **acceptance** and **approval**--one can accept without approving, or wanting to improve.

-"I am a human being. Nothing that is human is alien to me." (Terence) All that people do, good and bad, beautiful and distressing, I am capable of and, therefore, capable of understanding even if I do not approve.

LINKAGES:

Have students read the following accounts: (See **Appendix** for student copies.)

SAVING THE WORLD IS A BARGAIN

While most of us are thinking globally and acting locally, Worldwatch Institute President Lester R. Brown is actually trying to save the world. He has even figured out how much it would cost. Brown, one of the world's best-known and most-respected environmental forecasters, says that to restore the Earth's environmental health and to put the world economy on a sustainable path we need to stabilize topsoil, restore tree cover, stop the spreading deserts, brake population growth, encourage energy efficiency, stop the loss of plant and animal species, stop the buildup of carbon dioxide in the atmosphere, protect the planet's ozone shield, better allocate water supplies, and perform other Earthkeeping tasks. In other words, Brown says, putting the world right will require a "wholesale reordering of priorities, a basic restructuring of the global economy, and a quantum leap in international cooperation." This work, Brown calculates, will require investment of $150 billion per year over the next decade. That's real money, but let's put it in perspective. Since 1981 this country alone has spent $2 trillion on defense. Brown figures that global military expenditures are reaching $900 billion each year. So, compared with the cost of war-making, the cost of saving the world is peanuts. **Audubon,** July 19, 1988, p. 103

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Waste Dumpers Turning to West Africa

KOKO, Nigeria -- In this African delta port, where children run barefoot through oil palm plantations and men pilot dugout canoes through mangrove swamps, the arrival of a ship from Europe has often meant disruption.

Two local place names recall the first contacts with Europe -- Escravos and Forcados -- Portuguese for slaves and indentured. Today, a collection of steel drums stacked behind a villager's family compound here speak of the latest trade with Europe -- 10,000 barrels of toxic waste.

As safety laws in Europe and the United States push toxic disposal costs up to $2,500 a ton, waste brokers are turning their attention to the closest, poorest and most unprotected shores -- West Africa. James Broke, **New York Times**, July 17, 1988.

In the last 30 years, Central America has lost almost two-thirds of its rainforests to cattle ranching. The forest soils are thin and quickly overgrazed, and often within five to 10 years the ranchers have to abandon the deforested areas and move on to destroy a new part of the forest. Most of the beef is exported for North American hamburgers. Panoscope, August 1987.

RAINFOREST CAMPAIGN SUCCESS WITH COCA-COLA

The Friends of the Earth International Campaign to save tropical rainforest, launched in May 1985, has just marked a significant success. Coca-Cola has decided not to go ahead with a citrus project in Belize, which would have involved clearing 25,000 acres of largely untouched forest for planting, and clearing further land for a processing plant and road and rail links. **Panoscope**, August 1987.

American Poverty Linked to Third World Economies

In a recent interview, Harrington discussed the nature of this link. "I think everyone now understands that what happens with West German and Japanese interest rates affect the American stock market. The fact that Brazil is so indebted means that it can't buy anything from the U. S., which threatens U. S. employment and wage levels.

"In everything I do and write, I always insist that it is impossible to end poverty in America and leave it exist in Bangladesh, Haiti and Tanzania. We have to understand that creating a more equitable economic system for the poor around the world would create jobs in the United States." Michael Harrington, **Worldwire**, Dec/Jan 1987.

The United States imports 99 percent of its manganese, 96 percent of its bauxite, 95 percent of its cobalt -- most of it from developing countries. For some developing countries, debts are much higher than export earnings. As a group, the developing countries owe 37 percent of their gross domestic product in debts -- much of it to the United States. About 70% of every American foreign aid dollar is spent in the United States. This means that in a recent 12-year period 5,000 American firms received orders totalling $9 billion. U.S. foreign aid activities create approximately 150,000 American jobs.

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Discuss:

-What do all of these accounts share in common?

- Why is it that linkages get little public exposure?

- What difference does knowing this information make in how you view the world?

RESEARCH:

Students will research and report orally and/or in writing a problem or issue related to "development". In doing so, they will be asked to keep in mind the guidelines they developed to detect and refrain from paternalism/ethnocentrism and to search for the linkages.

Students can brainstorm a list of possible topics. The following are possibilities. Students should be encouraged to look at specific nations/ regions in studying the more general topic. A list of possible sources of information is included near the end of the **Appendix.**

The World Debt Crisis	Deforestation	Desertification
History of One Nation	Sustainable Agriculture	Loss of Genetic Diversity
Drought/Development	Southern Africa	Politics in Ethiopia
Women and Development	Firewood Crisis	The Colonial Legacy
Rights of Indigenous People	Urbanization	The Green Revolution
A Successful Dev. Effort	Development Failure	Sustainabe Development
Soil Erosion	Unfair Labor Practices	Unfair trade practices
Ocean Pollution	The Greenhouse Effect	

What does the class determine to be their most important findings about what makes for "successful" development?

What does the class determine to be the most common causes of failed development efforts?

From what they have learned from their research, what advice do they have to give:

- to the World Bank and the International Monetary Fund?

-to private agencies engaged in giving "development assistance"?

-to an individual who wants to make a monetary contribution to a development effort?

CLOSURE:

Have students read the following quote and have students share the many questions it suggests to them, to the development community (those who work to achieve "development") and to those whom development is to serve.

"What was Gandhi's vision of future India? Somebody asked him, "Do you want India to develop like Britain? Gandhi replied, "No. Never. Britain needs to keep half the world under her rule to maintain prosperity."

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What do we mean by development today? Whatever wealth nature has, we have a right to exploit it. We behaved with nature like a butcher who takes everything at one stretch. This we did to satisfy our greed. Would you like to know what happened to the trees? A pygmy was running with a big tree under his arm. Somebody asked, "Where are you going?" He replied, "To find some safe place for this tree". The next question was, "What are you afraid of?" He said, "The cement road is following me." Sunderial Bahuguna, leader of the Chipko reforestation movement, an effort to halt the deforestation of India's Himalayan forests, in his acceptance speech for "The Right Livelihood Award" in Swedish Parliament, Dec. 9, 1987.

"The crisis in Africa, though socially destructive in the short-term, has opened up new opportunities for ordinary peasants. Bypassed by the formal development process, they are experimenting with alternative strategies of their own without the intervention of the state. Dissatisfied with 25 years of development, peasants in Africa have begun to defend themselves by dropping out of the formal system, thereby allowing themselves greater freedom for creative adaptation to meet their needs. Traditional institutions have begun to assume greater responsibility in facilitating the creative adaptation of the poor. In many communities, the emphasis has shifted from export crops to food crops. Farmers market their produce through their own channels. They also substitute local products for commodities formerly purchased from stores.

The overwhelming consensus in Africa today is that the development process has been a lie. For those who care to listen to African farmers, they will tell you that development has meant the progressive modernization of their poverty. So during your next visit to Africa, if they turn around and say to you: "Don't develop us!", please grant them their wish. After all, they have paid a high price for the "help" they received from outsiders. Fantu Cheru, American University, **The Silent Revolution**, Zed Press, London and New Jersey, 1988.)

The problem is us, or, more precisely, that we have evolved down to the present with a set of cultural and biological imperatives totally inappropriate to our level of technology. When we see something good, we gobble it up; we procreate to the limits of our ecological niche and when we have made a mess in one place we try to pack up and move on. But there's nowhere else to go. The wind that would blow away the smoke from our campfire now reaches us laden with our neighbor's soot. There is a saying environmentalists quote which goes as follows: "We have not inherited the earth from our fathers, we are borrowing it from our children." Let us wish for them the wisdom to make better use of it--and the forbearance to forgive us for what we have done to it." Jerry Adler with Mary Hager. **Newsweek**, July 11, 1988 (p. 24).

APPENDIX

A View from Minnesota's Department of Agriculture

Spring 1987, Vol. 3, No 3

An interview with Commissioner Jim Nichols, Minnesota Department of Agriculture

Interviewed by D. Hoffman

* Could you please outline the major thrust of the 1985 Farm Bill?

The major thrust of the 1985 Farm Bill, basically a continuation of the 1981 Bill, was to reduce the farm price to increase the international exports of farm products. To accomplish the reduction in farm prices, the administration lowered the loan rate (cash price) the farmer receives when crops are harvested. The crops are put in storage and a loan is taken out to pay expenses. The price per bushel (loan rate) the farmer receives sets the cash market price. By lowering the loan rate, the cash price in the U.S. was lowered and, because the world price is a direct reflection of the U.S. price, the cash price was lowered throughout the world. The USDA also, to save money, lowered the target price, a dollar figure that approximates the cost of production plus a survivable profit margin. The difference between the target price and the loan rate (cash price) constitutes the deficiency point and is the dollar amount paid directly to farmers in subsidies. The result has been a substantial reduction in farm income due to the lowered cash and target prices.

The purpose of these reductions was to increase U.S. exports. However, since 1980, when farm exports peaked at $44 billion dollars, exports have since fallen to $26 billion, a drop of approximately 40 per cent. Farmers now find themselves in the position of exporting 40 per cent less and receiving less money for what they are able to export. In addition, when a farm policy is based primarily on exports, and prices are lowered for favorable advantage on the world market, also lowered are domestic prices.

* Through what mechanism are subsidies paid to farmers?

In the past, farmers received subsidies primarily in cash. Today they are received primarily in Payment in Kind (PIK) certificates. The farmer receives a certificate that can be turned over to get grain back from the government warehouses or the certificates can be sold to a grain trader such as Cargill.

* How do you explain the radical decrease in exports from 1980 to today?

The thrust of the farm bills in 1981 and 1985 was to reduce the farm price to increase exports. Exports have rather fallen by 40 per cent. There are two major reasons why this has happened. Firstly, the rest of the world has dramatically increased its food production. It now has the technological advantages over which the U.S. once had a monopoly: seeds, fertilizers, herbicides, etc. Production has increased significantly in the Third World and in industrialized countries as well. Europe, once a customer, is now a competitor. China, India and Bangladesh are also competitors; the result of decisions by those countries to become self sufficient in food production.

The second reason is related to the effects of the lowered world price on other countries, particularly countries in the developing world. When the Administration sets the loan level for farmers in the United States, it sets the cash price not only for the U.S. farmer but for every farmer in the world. In Third World countries that are heavily dependent upon agricultural exports, a low world price greatly lowers their standard of living and makes it virtually impossible to make payments on their national debts. Not only are we doing a great disservice to those nations by hurting their economies, we are also greatly reducing their capacity to import commodities and other products from the U.S. Third World countries are largely agrarian based. In Third World nations the farm population is always in excess of 25%, almost always in excess of 50%, and generally at about 75%. Low prices in the U.S. directly affect adversely only 2 or 3 per cent of the general population that is engaged in farming. When low world prices affect the Third World, 50 to 75 per cent of the population is adversely affected. This has severely hurt the Third World. The goal of the Reagan Administration was to force Third World farmers out of business, delivering their markets to the U.S., but policy did not succeed in that goal. The developing countries continue to produce. We have not improved our market share and we have damaged the economies of the agrarian-based Third World nations. A damaged economy has no excess income to import varied foodstuffs, which has been proven to result when a developing country is experiencing positive economic growth, or, for that matter, any other U.S. exports.

* For whom does the policy "work"? Is anyone a winner?

The winners, internationally, in such a policy are the major importing nations of agricultural products. The biggest importing nation in the world is, of course, the Soviet Union. The entire world export market for grains has shrunk to less than one hundred million tons. The Soviet Union is now one fourth to one third of the entire world export market. While in Europe meeting with the members of the European Economic Community, they said to me, "The Russians are laughing at American farm policy which lowers world prices, lowers the American price, lowers the Third World price, and gives the Russians grain cheap. You're subsidizing the Russians!" It's not in our

interest to hurt our friends and allies in Europe with low grain prices and aid the "enemy", the Soviet Union. It's not in our interest to hurt developing nations because as their economies weaken or collapse they are more susceptible to communism. A great deal of chaos and turmoil is produced in countries that are agrarian-based when farm prices are very poor. Communism flourishes in chaos. Current farm policy is not in the best interest of the U.S. anywhere in the world. It is a ridiculous policy.

* Then why, the question naturally follows, do we pursue such a policy?

Why pursue a policy that is clearly not successful? First, let's be clear on how much of a failure it is. In 1981, the President promised three things to American farmers. He would increase exports, the major thrust of policy. Exports, instead, fell by 40 per cent. Second, he would increase farm income. Rather, since 1981, farm income has fallen by 50 per cent. Third, he would decrease taxpayer costs. Here is where the President failed most significantly. Taxpayer expenditures increased five fold from six to thirty billion dollars 1980-86. It's obvious to most, both here and abroad, that Reagan farm policy is a failure but it is pursued out of a blind commitment to ideology and a refusal to see the facts.

Informative to this question, also, is a look at both the structure of USDA and who are the "winners" within the nation of this policy. Basically the grain traders are the winners and the USDA is dominated by grain traders. Richard Lyng, Secretary of Agriculture, inherited a seed business from his family and is not a farmer. He is old and primarily a figurehead. The Department is actually directed by the Under Secretary, Dan Amstutz, a former vice-president of Cargill. With the exception of Peter Myers, Deputy Secretary, most high-ranking officials come from the grain trade or grain exchange. In this market, money is made primarily on volume so it is in their interest to insure high export quantity regardless of U.S. price or what it's doing to the U.S. farmer, the Third World farmer, or the European farmer. Franz Andreisen, Minister of Agriculture for the European Common Market, said of his meeting with USDA officials, "They can't be reasoned with. They want the entire world market, regardless of what it does to the American market, the Third World or European economies." The grain traders are the internal winners of the Reagan Administration's policy. Cargill's profits this year were up 66%. The losers under this policy, unfortunately, are the taxpayers--they are the big losers, and farmers not only in this country but farmers around the world.

* What is the Administration's rationale for continuing this policy? How is it explained to farmers?

The rationale is "We have to compete on the world market and in the free market the efficient will survive." However, there is no world market that is a free market. When traveling out of the U.S., one realizes immediately that the world price, of whatever the commodity, is the price at which the U.S. and Europe dump their surplus on the world. That the efficient will survive is also a fallacy. In American agriculture those who are going to survive are the older, debt-free farmers; those that are also the least efficient farmers. The free market has nothing to do with letting the efficient survive. Debt load determines who will survive and who will fail.

In Minnesota, one third of our farmers are heavily in debt and will not survive under any circumstances. The next, middle one third, are moderately in debt but very good farmers, very efficient. But with low prices they continue to add to their debt and are slowly slipping into the bottom third. And then one third of our farmers are basically debt-free. They will survive under the Reagan farm policy. They are not efficient. They are 58 years old on average, get lower yields and use less modern farming technology. But because they bought their farms, or inherited them, at a time when farming was lucrative enough to pay for them, they have no debt. The number one cost of farming today is interest on the debt. Our country is going to eliminate its best and most efficient farmers, wipe them out because of their debt load, not because they're not good farmers, and retain those most inefficient. It's not a pretty picture--the future of agriculture.

* Who will buy the land as the older farmers retire?

An older farmer can't sell to a younger farmer because you can't buy land today and make a living farming. Land is being sold to neighbors who are older. Some went to speculators. Younger farmers don't buy land. They rather tend to rent it. We've created a system that precludes any new entries into agriculture. Again, the future doesn't look good. Someday, we'll be hungry.

* Are there solutions?

I think we can learn from policy of the European Economic Community, and we can look to the passage of successful farm legislation in the future, in particular, the Harkin-Gephardt Family Farm Act of 1987. The European policy is nearly opposite U.S. policy. The Europeans pay their farmers a fair price and are happy when their farmers are able to make a profit. Consumers pay more for food but not a great deal more. Perhaps 3 percent. Consequently, they don't have the huge subsidies we do because farmers get their price directly from the consumer. The community controls prices by what is called the intervention price. This price is set at a level at which the farmer can make a profit. Because farm prices are high internally, direct export subsidies are necessary to compete on the world market. It is far cheaper, however, to subsidize exports than it is to subsidize farmers. In the U.S., the farm price is held down to facilitate export and farmers are subsidized. To illustrate the folly of such a policy, last year U.S. farmers produced 8 billion bushels of corn of which we'll export only one billion. But we held down the price on the entire eight billion bushels and subsidized farmers on the whole eight billion--a very costly operation. The five billion consumed internally were sold also at the low price. The

other two billion bushels is simply surplus production which the taxpayers have to store and finally dispose of. What little Europe does export can be directly subsidized so they are able to beat us on world sales. For example, the EEC sold wheat to the Soviets recently and we did not because they undercut our price using export subsidies. The EEC is also determined to manage its supply so they do not produce a surplus. This is a goal we have to pursue in the United States as well. It makes little sense to produce eight billion bushels of corn when only six billion can be sold. This is why we have a very costly farm program.

* Does anyone benefit from grain surpluses?

When there is a surplus of production the major winners are, again, the grain traders. First of all, it reduces the price that farmers receive and the grain trader is able to buy at a reduced price. Second, much of it is stored in commerical warehouses owned by major agribusiness corporations. They receive a higher storage payment than do farmers. The farm storage rate is 26½ cents whereas the commercial rate is 36 cents. The grain trade, which dominates USDA, wants surplus production.

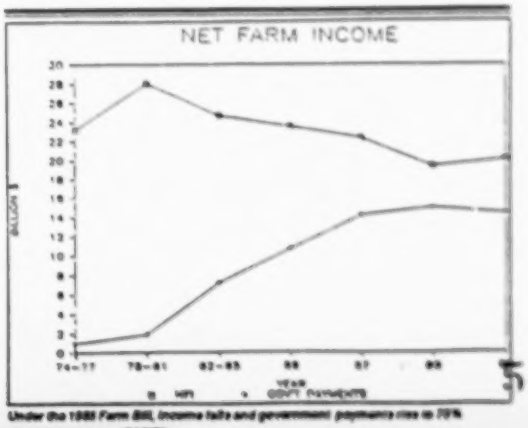
However, if the Harkin-Gephardt Act were passed, it would remedy the surplus problem. Essentially, farmers are asking that they be allowed to vote in a national referendum whether or not they want supply management and higher prices. Projections for the next year can accurately assess how many bushels can be used internally and how many bushels can be exported. This is the amount we should produce. If there is no surplus, prices will rise. Farmers control their destiny under the Harkin-Gephardt Act. If they don't want supply management, they can say no.

* What are the chances for its passage?

I think we have the votes in Congress. But if it passed, I'm sure it would be vetoed by the President. I don't think we can change farm policy with Reagan as president. The next four years will be still more difficult for farmers. Although Congress has fixed the target price at current levels, the Administration, in order to cut the astronomic cost of the current program, wants to cut the target price 10% a year for the next four years. Additionally, it intends to cut the cash price by 5% a year through loan rate reductions. Third World markets will be further devastated. More U.S. farmers will loose their farms and little relief will be afforded taxpayers. I think if we can hang on for another year and a half we'll have a different farm policy. For now, the country elected Reagan as president. We have to live with the consequences and work for a more positive future farm policy--one that makes sense.

Future Projections

The Food and Ag Policy Research Institute (FAPRI) conducted a series of studies on the likely effects of the 1985 Farm Bill. It predicted that net farm income would drop dramatically, from about $25 billion in 1986 to $13 billion in 1988. Government costs would show substantial increases, making the bill the most expensive in U.S. history; 1986 subsidies alone were between $20 and $25 billion and provided approximately one-third of farm income. Export earnings would drop as commodity prices fell; as a result, the cost to taxpayers of subsidizing exports would be greater than the value of the exports being subsidized. For example, $6 billion would be spend to subsidize corn exports worth only $2 billion, and $4 billion would go to subsidize wheat worth only $2.6 billion. Because loan rates would no longer place a floor under commodity prices, prices would be more variable over both the short and the long run. Land prices would continue to decline, reflecting slightly lower farm incomes. Farm debt and financial market problems would be aggravated: with net farm income falling and interest rates remaining high, only about 20 percent of current farm debt would probably be fully serviced in 1988, as opposed to 35 percent under present conditions. Thus, in 1988 the annual interest shortfall on debt payment would be around $6.8 billion, compared with $2.5 billion currently.



Under the 1985 Farm Bill, income falls and government payments rise to 70% of net farm income (FAPRI)

The U.S. Crisis

With only twelve pages of text in which to present this issue, some difficult editing decisions had to be made. Alternative views of current policy, generally, have less access to the public than do those who support it. For this reason, in part, what follows is a critique of the 1981 and 1985 farm bills in terms of their impact on U.S. farmers and on farmers throughout the world. Additionally, it is the view of the leadership of the Minnesota State Department of Agriculture and of the major farm organizations that were created by the crisis. The international analysis is essentially a synthesis of perspectives of major development assistance organizations which act as advocates for the developing nations. Information and documentation in support of current farm policy is available from the United States Department of Agriculture, the Farm Bureau Association and Senator Boschwitz's office (see "Resources" section for addresses).

Chronology of U.S. Crisis

Late 60s/ Early 70s

- Period of rapid global economic growth. The image of the U.S. as the provider of food for the world was promoted vigorously. Farmers encouraged to expand production.
- Major world food crisis. Bad weather led to poor harvests in several parts of the world. This, coupled with 1972-73 grain sales to the Soviet Union, depleted world reserves. Prices at record levels in '74.

Mid-70s

- Much capital available due primarily to petroleum profits. Investors target farmers for large loans. Inflation, a weak dollar and expanding agricultural markets ("easy money" throughout the world allowed developing nations to increase imports) made loans appear secure. Loans made at variable interest rates were initially taken at very low percentages. Farmers begin to substitute credit for earned income, counting on continued demand for increased production. Inflation increased land and equipment values, allowing farmers to borrow huge sums for expansion purposes.

Early/ Mid-80s

- Global economic recession due, to a large degree, to a strong dollar policy instituted to curb inflation. A strong dollar made U.S. products expensive on the world market, resulted in a decreased capacity of the developing world to import and increased the need for it to export. World farm commodity prices (set in the U.S.) were forced down to make U.S. farm products competitive; subsidies increased.
- Interest rates increased dramatically - altering debt/asset ratios. Consequently, land values dropped, further increasing the debt load. Worried banks began to call in loans and initiate foreclosure. As this foreclosed-upon land and equipment came on to the market, the value of farm assets fell further. The more farms failed, the more land and equipment were placed on the market, the worse debt/asset ratios looked - creating an accelerating pace for farm failures.
- Farmers compensated for lower prices by increasing production; debt, this decade's greatest cost of farming, must be paid. Even though some commodity exports were up, lower prices resulted in lower farm income.
- Credit crisis worsened daily as farm prices continued to fall, lessening farmers' ability to pay off existing debts -- forcing further borrowing.

Impact on Community

- The loss of farms continues at the rate of 2,109 per week (U.S.D.A.).
- At least three jobs are lost every time a family farm is liquidated. One business fails for every ten average-size liquidations. At least one-third of existing rural banks are predicted to fold by 1990.
- Fewer than half of the farm equipment workers working in 1979 are working today. Farm machinery production in the U.S. and Canada fell to an all-time low in the first six months of 1986, dropping another 28½ percent compared to 1985.
- In 1982 lost tax revenues due to low farm prices are estimated at $144 billion. The inability of farmers to pay property taxes threaten state and local governments' ability to pay for education, road maintenance and other essential services.
- A University of Nebraska economist predicts the eventual extinction of most Nebraska towns with fewer than 900 residents. By 1990 these towns will be struggling to survive without adequate numbers of people to support businesses, schools and other institutions. These trends led University of Missouri sociologists to ask whether there will be an adequate infrastructure in rural America to support the farms that do survive the present farm crisis.
- U.S. farmers currently control almost $1 trillion worth of land, machinery and livestock. Unless current trends are reversed, half of this amount, almost $500 billion, will become the property of banks, insurance companies, corporations and government.

Information from The United Farmer and Rancher Congress. 55

The Global Crisis

"The push by some developing nations to become self-sufficient in food may be reminiscent of a bygone era. Those countries could save money by importing more and more food from the United States. Modern trade practices may mean that the world's major food-producing nations, especially the U.S., are the best source of food for some developing nations." John Block, former U.S. Secretary of Agriculture

"If we do not lower our farm prices to discourage these countries (from food production) now, our worldwide competitive position will continue to slide and be much more difficult to regain. This (discouragement) should be one of the foremost goals of our agricultural policy." U.S. Senator Rudy Boschwitz, Time, March 18, 1985

Chronology of Global Crisis

Late 60s/ Early 70s
- Developing countries encouraged to accept foreign loans for development projects. Assumption was the resulting economic growth would generate funds to repay loans.
- Third World loans account for 22 percent of the total profits of the seven largest U.S. banks.
- Rising oil prices contributed to a rapid increase in Third World debt. High fuel costs caused many non-oil producing countries to double or triple borrowing to maintain economies at pre-1970 levels.

Mid-70s
- Petroleum profits of oil companies and oil-exporting nations looked to the developing world for investment opportunities. "Boom times" and low, but variable, loan rates resulted in heavy borrowing by the developing world. "Easy" money, weak dollar.
- Many of these loans were absorbed by large scale construction projects, military spending and payment on past debt; little "real" development was generated by new funds.

Late 70s/ Early 80s
- Global recession prompted by U.S. policy to strengthen U.S. dollar. Interest rates rise. Commodity prices fell to a 40-year low, further reducing income.
- In 1982 Third World loans account for 60 percent of total profits of seven largest U.S. banks.
- In 1983 79 cents of each new dollar borrowed by Latin American countries was used to pay interest on past loans. Two-thirds of Latin American export earnings were being consumed by debt payments.

Mid-80s
- 1981/85 farm legislation further repressed commodity prices. U.S. government increased subsidy support. European Economic Commodity (EEC) responded with lower prices, increased subsidy to its farmers. "Trade war" atmosphere was set off among allies.
- The largely agrarian developing world, in order to meet debt payments, increased agricultural export production (one of its few options) often at the expense of food for local consumption, to attain foreign exchange. Excess production further depressed market. Developing world cannot afford subsidies. Lifestyles suffer drastically.
- Creditors insisted upon austerity programs, often at the expense of citizens' social welfare.
- Financial conditions did not allow imports from U.S. or any other countries, negatively affecting world trade.
- Cheap grain and grain attained through food security/aid programs were able to compete with local production, taking markets from local farmers. This resulted in increased dependence upon assistance/ foreign markets.

Impact on Societies

- In developed countries impact is similar to that in the U.S. although EEC "cushions" impact to farmers.
- Production is "pushed" onto marginal land in developing countries, often at the expense of the health of the land. Land use for export crops makes food crops scarce and expensive. Small farmers who are unable to survive are forced to migrate to urban areas where food is more scarce. Land is left to erode, desertify or is taken over by large landowners for export crops or livestock production (for export).

Case Study:

"The Third World, on the other hand, is much less able to insulate itself; the 1985 bill's impact on Third World countries has been devastating. Rice is an excellent example. The '85 farm legislation includes special provisions for rice and cotton called marketing loans. This promotion program provides an extra subsidy above the normal deficiency payment. According to the latest estimates, U.S. taxpayers will spend $17 to export each additional hundredweight of rice, which is worth only $3.50.

The side effects of these enormous subsidies were felt immediately in Thailand, the world's second largest rice exporter after the U.S. While rice constitutes only a tiny fraction of total U.S. exports, it accounts for 15 percent of Thailand's desperately needed foreign exchange and is the only source of income for most of Thailand's 4 million farmers. Thus, the United States' intentional cutting of world prices meant a precipitous $69 million drop in Thailand's foreign earnings, which threw its economy into a tailspin. The economic crisis there has grown so desperate that students, workers and peasants have protested outside the U.S. Embassy in Bangkok. Nevertheless, Thailand must continue to export rice to service its debt, even if it is forced to lower its price below the Thai production cost of $114 per ton.

This has had repercussions throughout the Third World. For example, the World Food Program, which is providing food aid in the form of rice to starving peasants in drought-stricken regions in northern Cameroon, is buying the extremely cheap Thai rice instead of rice produced locally in Cameroon. This has destroyed the local commercial market for Cameroon rice farmers, forcing them to reduce their production of this primary staple crop. As a result, Cameroon has had to increase its dependence on food imports, which leaves it little foreign exchange to import capital goods, oil, medicines or other necessities. At the same time, Thai farmers are being bankrupted, the Thai government is unable to service its foreign debt, U.S. taxpayers are being fleeced, and rice farmers continue to go broke." Ritchie, M. and Ristau, K., World Policy Journal,"U.S. Farm Policy," Winter 1986-87, pages 113-125.

Is Hunger Profitable?

Jack Nelson-Pallmeyer, author of Hunger for Justice: The Politics of Food and Faith and The Politics of Compassion; consultant to the North American Farm Alliance.

In trying to make sense out of the present global agricultural crisis I recalled a 1966 issue of Forbes magazine. If my memory serves me correctly Forbes chose "Feeding the World's Hungry Millions: How it will Mean Billions for U.S. Companies" as the title for the cover of one of its monthly issues that year. Forbes indicated that world hunger was an economic opportunity for U.S. companies that sold machinery, improved seed varieties, chemical fertilizers and pesticides, as well as those which marketed grain or which processed foodstuffs. Curiously within the same issue Forbes projected a bleak future for family farmers. Corporations were to get rich helping to feed a hungry world but U.S. farmers were to experience a major shakedown that would dramatically reduce their numbers.

In the early 1970s, as the world sank deeper into a food crisis, U.S. government leaders looked at hunger as a political opportunity. The use of food as a weapon was seen by many as an effective response to the dramatic and political decline of the U.S. symbolized by military defeat in Indochina and growing economic challenges from Third World countries, Western Europe and Japan.

More than twenty years after the Forbes issue hit the streets, the world is glutted with both grain and malnourished people. The talk has shifted from food as a weapon to trade wars as many countries desperately seek outlets for their agricultural surpluses. Forbes' predictions were accurate to a point but clearly something went wrong. U.S. companies made money exporting technology and processing and marketing foodstuffs but the beneficiaries of these efforts rarely included the hungry. Often they were the landed elites and upper class consumers in underdeveloped countries who were in a ready position to utilize technology and capital assistance. Developing world statistics document the increase in size of land holdings that parallel the export of the "Green Revolution".

Today, right along with U.S. farmers, many exporters of agricultural technology are also in deep trouble. The relatively good times of large exports and higher farm prices brought instability and inflation to agriculture, resulting in the destabilization of rural America. In bad times, like today, the exodus from agriculture is dramatic and the impact snowballs throughout rural America reaching farmers, farm suppliers, rural banks and entire communities. Jim Hightower, Secretary of Agriculture from Texas, "humorously" underscores the problem with the following analogy: "The difference between a pigeon and a farmer is that a pigeon can still make a deposit on a John Deere tractor." With approximately a third of Minnesota's farms with debt ratios higher than assets, the crisis will likely intensify. It is important to note, however, that the crisis does not fit within national boundaries; it is, rather, global in scope.

The present situation for hungry people is grave but not radically different from that of the past. The international economy from colonialism to the present has always served the interests of the rich at the expense of the poor. During colonialism, gold, silver and other minerals were stolen, forms of slave or near-slave labor were instituted and destructive land-ownership and use patterns were established. Today, within the framework of expanded international trade, the poor continue to be victims because their poverty excludes them from participation in economic life. The poor, by definition, make lousy customers and international trade is fueled by the profit and consumer desires of the rich. For example, agricultural modernization efforts heralded by Forbes as the key to solving the hunger crisis and to raising corporate profits have generally aggravated inequalities and further marginalized the poor. The lesson is simple yet unheeded: introducing modern technologies into stratified societies reinforces alliances among elites. It is not surprising, therefore, that although agricultural modernization in places like Central America does increase production, it also results in a concentration of landholdings with a corresponding increase in landlessness among the poor, an emphasis on export production to the detriment of local needs, and a significant increase in malnutrition and social turmoil.

This injustice against the poor would be tolerated and encouraged by the rich for a very long time because it is the basis of their wealth. Elites develop military strategies to block meaningful social changes. So long as the poor can be pacified or put down they are more a nuisance than a threat. What makes the situation today different from the past is that injustice is not only victimizing the poor. It is threatening the collapse of the global system and therefore a significant widening of its circle of victims.

The present global agricultural crisis is linked to a broader global economic crisis of unusual severity. For decades the underdeveloped countries have demanded a new international economic order (NIEO). Central to this demand is a desire for a fairer trading system that would insure higher more stable prices for products of underdeveloped countries, especially, raw materials. This demand is similar to that of many U.S. farmers who see below-cost-of-production prices as responsible for their decline. Farmers who witnessed the drop in corn prices from $3.19 to just more than $1.00 a bushel from 1981 to 1986 begin to see common interests with poor countries in Central America who between 1970 and 1982 lost up to 70% of the value of certain exports (relative to oil) due to shifts in the international marketplace that were beyond their control. Minnesota's Assistant Commissioner of Agriculture, Anne Kanten, says that "the connection between Central America and rural America is that raw materials are being extracted as cheaply as possible leaving both the countries and the countryside bankrupt."

Unjust trade and the resulting debt crisis are at the heart of the present global economic and agricultural crisis. Demands by U.S. farmers and Third World countries for a fairer pricing and trading system went unheeded and access to credit served as a poor substitute. Banks desperate to recycle petro dollars in the early 1970s targeted U.S. farmers and underdeveloped countries for loans. Without fair prices, U.S. farm debt increased from $20 billion to $220 billion between 1970 and the present. Underdeveloped countries saw their debt soar from $43 billion in 1967 to nearly a trillion dollars today. Latin America alone owes nearly $400 billion. It is likely, that the developing country debt will never be paid in full but efforts to pay it are deadly for the hungry and destabilizing to the global economy. Consider the following aspects of the debt crisis:

- International Banks such as the International Monetary Fund (IMF) condition loans to underdeveloped countries with requirements such as cutting subsidies on basic goods to the poor and expansion of exports. As a result of these conditions more people die each year from malnutrition-related illneses than died in Hitler's gas chambers. "Death through international finance", however, will not appear on the death certificates of the poor.

- The debt crisis is dramatically reducing international trade. For example, in 1981 Latin American imports from the rest of the world totaled $119 billion. By 1985 they dropped to approximately $50 billion. This inability to import hurts U.S. exporters, including farmers. At the same time, as poor countries use foreign exchange earnings to service debts they undermine development efforts.

- Underdeveloped countries strapped with huge debts are desperate to export. This victimizes the poor because in many cases agriculture is further pushed into the role of foreign exchange earner at the expense of local food needs. Mexico is the world's ninth largest food producer yet ranks 60th in consumption. As Mexico's crises of hunger and poverty intensify, Mexico's food exports continue to rise. Brazil is the world's second largest agricultural exporter, yet 50% of its people are malnourished. The desperate attempt to export in order to service debts often hurts U.S. farmers. Brazilian exports of soybeans and Argentina's wheat exports compete directly with U.S. producers. U.S. efforts to lower prices and glut world markets with low priced agricultural commodities fails in part because debt ridden countries like Brazil and Argentina must match or even beat the U.S. price even if this means lower foreign exchange earnings.

- The U.S., over the past five years, has moved from being the world's largest creditor country to being the largest debtor country with an international debt approaching that of Mexico and Brazil combined. The relationship of this debt to the global agricultural crisis and to present U.S. agricultural policies can be clarified by three observations: First, the U.S. debt is a sign that we no longer compete effectively with Western Europe and Japan. Many observers believe that the lack of U.S. competitiveness is due to the prolonged militarization of the U.S. economy with its emphasis on non-productive investment. U.S. leaders are looking to reestablish U.S. dominance in agricultural trade in response to the debt and lack of competitiveness in other economic areas. Second, the focus of the 1985 farm bill is to further depress farm prices in an effort to recapture global markets. This will deepen the crisis in rural America while threatening to destabilize the world economy. The 1985 farm bill prompted riots outside the U.S. Embassy in Thailand. The reason is clear: as the dominant exporter of the world's staple commodities such as corn, wheat, rice and soybeans, the prices set by the U.S. for these crops, to a great extent, determines the international market price. When the U.S. reduced its price for rice from more than 13¢ a pound to about 4¢, it crippled other rice exporters such as Thailand. The disaster cuts deeper. U.S. efforts to control international markets by undervaluing agricultural commodities makes it difficult or impossible for local farmers in poor countries to earn a profit. No trend is more destructive to the long term food security of the world than present U.S. policies. Third, U.S. efforts are straining relations with Western Europe. For decades, Western European governments have sought to protect their agricultural producers. Agriculture is viewed as a treasured way of life and basic food production a foundation of security and independence. U.S. efforts to treat agriculture as simply another element in international trade are meeting resistance. Additionally, Western Europe is also faced with the problem of surpluses. Efforts to dispose of them, while protecting their agricultural system from U.S. domination, is resulting in tensions that could fuel trade wars.

What is becoming increasingly clear is that injustice not only threatens the poor but, left unchecked, may unravel the entire global system. A system that more fairly and equitably distributes the economic decision-making is possible and will, in the long term, insure that the needs of all nations are met. The degree to which these needs are met or frustrated will determine the life condition of the earth's people and, consequently, its future security as well.

Minnesota International Center

The International Debt Crisis is Not Going Away

Dr. Bruce Dalgaard, Director of the Minnesota State Council for Economic Education, University of Minnesota

> If you would know the value of money, go and try to borrow some; for he that goes a-borrowing goes a-sorrowing. Benjamin Franklin

Domestic economic debates, especially those that relate to our federal deficit, have pushed the international debt crisis out of the news. This lack of attention certainly is not a result of any diminishment in the magnitude of the problem. For most countries foreign debts have not declined; for one (the U.S. itself) foreign held debt has increased dramatically. (Even though this discussion centers on the debt crisis among Latin and Central American nations, it should be noted that the U.S. is now the largest debtor nation in the world--with a foreign held debt which exceeds $130 billion.)

What is the international debt crisis? What are its origins and its magnitude? And, what are the implications of the crisis?

International debt relates to a country's borrowing from foreign lenders. A country may require foreign borrowing to finance the difference between government spending and its revenues from taxes (in which case foreign lending institutions purchase government securities). A country may also turn to foreign lending sources if the income generated by the export of its goods and services is not sufficient to finance its imports. In most instances a country which needs to borrow for one of these reasons needs assistance for the other also.

The current debt crisis, which peaked in 1982, resulted from a combination of factors. Economic conditions during the late 1970s seemed to indicate the potential for sustained economic growth. In the case of countries such as Mexico and Venezuela, rising oil prices made borrowing to finance economic expansion using the increased value of their oil reserves seem very sound. For other countries, such as Argentina and Chile, the likelihood of economic growth financed by expanding export markets made borrowing a sound way to finance an expansion of their economic infrastructures. Finally, for countries like Poland and Yugoslavia, loans from the U.S. helped prop up shaky economies which were struggling to avoid increased domination by the Soviet Union.

American lending institutions actually competed to extend loans during this period. The U.S. government encouraged the lending. Interest rates were high but the expectation was that they would rise even further, making it attractive for borrowing countries to "lock in" existing rates rather than waiting to borrow when rates might be even higher.

The bottom fell out when world wide recession in 1980-82 ended the optimism about less developed countries' economic growth potential. The situation was complicated when oil prices began to drop. The decline in world trade made it difficult for many Latin American countries to generate the revenue from their exports to pay for their imports, let alone to reduce their outstanding debt. For example, in 1983 nearly 70% of the revenue generated by Argentina exports was needed just to pay the interest on its foreign debts; in Brazil the figure was closer to 90%.

The magnitude of the debt was overwhelming. Consider the table on the next page. It's difficult to know how much debt is too much debt but when a country (much as is the case with an individual) cannot service the debt (i.e. pay the interest) out of current revenues, the situation is dangerous. This is what happened to many debtor countries after 1982. Recession had so dramatically affected production

that they could not generate revenues even to pay the interest on their debts.

(1984 figures)

	Total Debt (billions)	Debt as % of GDP
Brazil	97.5	47
Mexico	93.0	57
Argentina	45.0	68
Poland	28.0	--
Chile	20.0	65
Yugoslavia		--

The results of the debt crisis began to show up in this country in the form of bank failures. The most dramatic case was Continental Illinois Bank. Extensive foreign loans which were not being repaid forced Continental Illinois into insolvency. Many major lending institutions renegotiated loan arrangements. The loans were refinanced. This essentially means that the lenders lengthened the repayment period.

The implications of the debt crisis are many and far-reaching. In addition to the problems created in our country, such as the failure of Continental Illinois, there are international political problems. The restructuring of debt payments by most of the debtor countries was achieved only after these countries agreed to domestic austerity programs, some of which were extreme. The International Monetary Fund and representatives of major international lenders were able to exert considerable influence over the domestic programs of the borrowing countries. This situation is reminiscent of the 1920's when the U.S. used "dollar diplomacy" to expand its influence, and many would argue its control, over the developing economies in Latin and Central America. There is always a danger in these circumstances that the dictates of financial solvency may not mesh with these countries' domestic needs or their political goals. It is increasingly difficult for the leaders of these countries to achieve the kind of economic growth necessary for political stability when such a major portion of their domestic capital is exported to pay down foreign debts. When extreme austerity is also present, political discontent spreads rapidly.

The U.S. needs to consider these debtor countries in formulating its domestic monetary and fiscal policies. What happens in the U.S. has far-reaching implications. The high interest rates in the U.S. (although they have declined they are still high by historical standards) attract capital to this country. The flight of capital from Latin and Central American nations to the U.S. has aggravated the problems of the debtor nations. The rising tide of protectionism in the U.S. hampers the export of goods and services from the debtor nations to this country. They need to continue to expand their exports to finance their imports and to generate the foreign currency necessary to pay off their debts.

The U.S. must consider the political stability of these debtor nations as it establishes its domestic economic programs. Furthermore it needs to insure that debt negotiations do not result in an undue exercise of U.S. power in the formation of Latin and Central American affairs. It will do little long term good for this country if we negotiate arrangements which result in the repayment of most of the outstanding debt but which produce extreme anti-American feelings among the people and leadership of the nations in Central and Latin America.

Native American Spirituality: Spirituality Shaped by Life Close to Earth
Dr. Norman Jackson, Executive Director of the Council for American Indian Ministry, United Church of Christ.
Hunger Action, Oct./Nov./Dec. 1987, Vol. x, No. 4

Through the earth, sky, grasses, trees and animals, American Indians perceived the handiwork of the Creator, a Creator who loved, cared and chastened. The sun became the father, and the earth became mother, with the father's rays penetrating mother earth making life possible. So, Indians loved the earth, respected her, and understood that the earth, like mother, was to be revered, cared for and thanked.

Most Indian nations have creation stories that tell how everything was made and how people came upon the earth. As with most creation stories, these stories gave character to the people, to their faith, and to their habits and practices. These myths, along with other legends and stories, told the people how to be and act in the world, and give wing to their soaring spirituality.

Humanity may be set apart in some ways in the Indian creation stories, but mostly, people are a part of the creation and as subject to the way the world works as any of the remainder of creation. Indian spirituality points to the forces of creation which are in harmony with each other. Everything works in harmony, and humans search for how to live in that harmony. It is probably the major value in Indian spirituality, harmony with the forces of creation, harmony with the animals and birds, harmony with each other and with oneself. And when one is out of harmony one gets sick, as does mother earth when humanity pollutes her.

I have heard of not one Indian creation story that charges humanity with the responsibility of "managing" creation.

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Excerpted from **The Development Game**, Leonard Frank. **Granta,** Issue #20, 1986, pp 229-243.
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Development, as in Third World Development, is a debauched word, a whore of a word. Its users can't look you in the eye. Among biologists, the word means progress, the realization of an innate potential. The word is good, incontestable, a cause for celebration. In the mouths of politicians, economists and development experts like myself, it claims the same approval, but means nothing.

There are no genes governing the shape of human society. No one can say of a society, as a gardener can of a flower, that it has become what it should be. It is an empty word which can be filled by a user to conceal any hidden intention, a Trojan horse of a word. It implies that what is done to a people by those more powerful than themselves is their fate, their potential, their fault. A useful word, a bland word, a wicked word, a whore of a word.

No, this is nonsense. There is nothing sinister about 'development'. It is simply a useful word to describe the achievement of desirable goals: higher incomes, better nutrition and so on. There are no serious disagreements about what is desirable, and by repeated use the word has achieved a validity of shared understanding. That is all.

How did the world get this way? It's simple enough. Let me remember the story. Towards the end of the Second World War the rich countries, seeing a need for reconstruction in Europe and safeguards against economic instability, brought into being the International Monetary Fund and the International Bank for Reconstruction and Development--the World Bank. With the introduction of America's Marshall Plan for Europe, the World Bank was free to turn its attention to the poorest countries of the world. By providing scarce capital on favourable terms it permitted investment beyond the existing resources of these countries. Moreover the World Bank was able to provide the missing expertise. The success of these pioneering efforts led to a network of international development banks working under the World Bank's fatherly eye.
Nowadays Third World nations can call upon a wide range of international and bilateral agencies to support them in their development efforts, and multinational missions of experienced 'development professionals' can be readily assembled in response to particular needs. There! Now I can sleep.

Except, you could say--I've heard it said--that the World Bank is, in reality, an American organization, and its origins were not idealistic but opportunistic. It has loaned money to make the poorer countries import manufactured goods and export their raw materials. It has sought to tie the world to it with the intimate bond of debtor to creditor. It has insisted on projects designed by it own people to enforce its politics at the expense of local needs. It has made the great post-war political discovery: development finance is cheaper than colonialism but just as effective--the difference between a wonder-drug and gross surgery. We are the missionaries representing America's moment of vision, now far removed from us. Restless capital is seeking out the remotest Himalayan valleys, made interesting by heroin on New York streets, by the Russians across the border and by the need of a friendly dictatorship to survive an election. We are all foreigners but we are all Americans. None of us knows Pakistan but we all know what is good for it.

Now I can't sleep.

The truth is that money is simply the way of the world. We are the honest brokers who stand between the ignorant poor and the powerful rich. We control capital with careful planning; we guarantee that governments will not use aid for selfish or despotic ends. We stand in the path of an irresistible force and try to keep it decent.

Now please let me sleep.

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"For understanding the problems of agriculture in the new countries in our time, we must first be strongly aware of the central error in our view of economic development in these last decades.....The mistake is in believing that the advanced industrial countries, socialist or capitalist in their developed form, are a guide or a model for the less advanced economic and social development of the new countries of the world. It is an error that arises in no slight measure from the failure of the older industrial countries to understand their own history or to appreciate the sources and well-springs of their own development and modern well being." **John Kenneth Galbraith**

The Colonization of Alpha and Beta Cultures

Colonization Adaptation

Lesson #3: RAFA' RAFA' - An International Encounter

Objectives:

Students will, through the active taking of roles in the RAFA' RAFA' game, gain a sense of cultural identity to their designated group.

Students will interpret the culture of the 'other' group based primarily on observations of that culture.

Students of each culture will have 3 minutes to present an objective view of their Beta or Alpha culture.

Students will discuss how in "the real world" this subjective presentation would be complicated by language barriers, religious and cultural complexities greater than those presented in the Alpha/Beta cultures and differences in world view.

Set Induction :

In our last lesson, you were informed that you would be spending the next few days in activites that will help you better understand the colonial experience. This will happen, but first you have to "become" a culture and learn a cultural identity. Today, you are going to immerse yourselves in the cultures of the Alpha and Beta peoples.

Learning Sequence:

As presented in the outline for RAFA RAFA' simulation.

Closure:

(A tape recording of this dicussion would be helpful to have for later reference.)

Processing after playing of game:

1. Ask Beta members to explain Alpha culture. Alpha culture must remain silent during this time and must not refute Beta's interpretation.
2. Ask Alpha members to explain Beta culture. Beta must remain silent.
3. Ask Beta members to describe an Alpha visitor. (Alpha's remain silent.)
4. Ask Alpha members to describe a Beta visitor.
5. Ask Beta members how they feel right now. (Record these.)
6. Ask Alpha members to give one-word descriptions of how they feel right now. (Record.)
7. Ask a Beta member to describe the Beta culture in a no more than 3 minute explanation.
8. Ask an Alpha member to describe the Alpha culture in a no more than 3 minute explanation.

*RAFA' RAFA' simulation is available from Holt, Rinehart and Winston Publishing Company.

Closure:

9. Ask Alphas again for one-word descriptions of how they feel. Record and contrast to first report of their feelings.
10. Ask Betas for one-word description of how they feel. Record and contrast.
11. If there is a significant difference between their responses to questions 5 and 6, and 9 and 10, ask what makes the difference - being able to explain their culture themselves, their view of their culture, other than the view of "other". In the real world, do you think this understanding of other would be more or less difficult. Why?

DAYS 18/19/20

A REVIEW ABOUT CULTURES

MATERIALS IN THE DATABANK

Rafá Rafá Game

OTHER MATERIALS

Paper clips

Knowledge Goals

All cultures have similarities and differences.

Observers of a culture make their own interpretations about what they have observed; these observations may differ from person to person.

Concept: Culture

Skill Development Goals

Listening: The children will demonstrate their ability to follow directions by listening to explanations.

Speaking: The children will demonstrate their ability to communicate what has been observed through speaking.

Inquiry Process Goals

Observing: Given a simulation, the children will observe the characteristics of life in a different culture.

Hypothesizing: The children will hypothesize about the meaning of observed behavior in a different culture.

Affective Goals

The children will express their personal values for cultural behavior.

The children will enhance their positive self-concepts by successful participation in a group activity.

BACKGROUND INFORMATION

The following is a set of instructions for a simulation game which will help students to understand the nature of cultures, and the nature of the similarities and differences between cultures. By playing the game Rafá Rafá, the children will also sharpen their skills in observing.

Before you begin, carefully read all the directions.

The simulation may be adjusted for the number of students within your class. To be successful, six persons are needed for each culture. If fewer students are available, the game may still be played but will probably have less impact. The game may become unmanageable for you if more than 40 students are involved.

The game may be played at any time during the year. You may feel it valuable to play it after Unit 1 or even after the conclusion of the anthropology section of *Inquiring About Cultures*.

Materials needed for Alpha Culture:

1. Bones (use paper clips as bones)—1 per player (both cultures)
2. Armbands—2
3. Visitor tags—6 (to be inserted into plastic holders)

Materials need for Beta Culture:

1. Chalk and chalkboard
2. Colored playing cards with animal pictures—200, or 5 per player (both cultures)
3. Visitor tags—6 (to be inserted into plastic holders)

There are two cultures in the Rafá Rafá game, the Alpha culture and the Beta culture. Each requires its own living space. The classroom can be the home of the Betas. The hall, music room, learning center, or other space can be used for the Alphas. The important thing is that neither be able to observe the other. If possible, the spaces should be close together for ease in playing the simulation.

You will need an assistant to run the Beta culture. This person can be a parent, another teacher, a teacher's aide, or an older student. If possible, recruit two assistants for this group.

Your role is to conduct the simulation and to be sure that the assistant(s) understands what to do. You should gather all the materials together in the appropriate spaces. You should prepare the children for the simulation by giving the information listed and no more. Divide the children into two groups and be sure that they shift to the proper locations. Conduct the Alpha group while the assistant conducts the Beta group. You will decide the number of visitors that will travel to the other culture. You will also explain when it is time to visit and when to return home. Most importantly, you will lead the discussion when the simulation is finished.

In advance of playing the game, the assistant should prepare the playing cards for the Beta culture by shuffling all of them together. Then 120 cards should be counted into one pile and 80 cards into another. Remove every third cow or sheep from the 120 pile and put them in the 80 pile. The two stacks should be divided into sets of five cards. The cards from the 120 pile are for members of the Beta culture and the ones from the 80 pile are for the visitors. The piles are kept separated throughout the simulation.

PLAYING THE GAME

Tell the students that they are going to be divided into two groups of people. Remind them that their study this year is about different cultures. Explain that each group will have its own rules for how they live. One of the groups will be called the Alpha culture and the other will be the Beta culture. Tell them that the members of each group will have an opportunity to visit the other culture. While they are there, they should observe its members and try to learn the rules of this culture. However, they cannot ask members of the culture what its rules are. When they have all visited the other culture, they will talk about their experiences.

Divide the class into two groups by having them count off: "Alpha," "Beta," "Alpha," "Beta," etc. Have the Beta group stay in the classroom with the assistant or assistants and have the Alpha group come with you to the other space that they will use. At this point, allow time for the explanation of the rules to the members of each culture. You will do this for the Alphas and the assistant(s) will do the same for the Betas.

The following data should be shared with the Alphas:

Characteristics of the Alpha Culture

Alphas are superstitious, fun-loving, and respect their elders. The number three and the open hand are believed to bring good luck. Alphas spend most of their time playing a good luck guessing game called Rafá Rafá.

Rules for playing Rafá Rafá:

1. Player A, who wants to play the game, faces player B and stamps three times with one foot, meaning: "I want to play Rafá Rafá with you." If player B is willing to play, he puts his hands behind his back and secretly places a bone in one of them. The guesser, player A, points to the hand she thinks is the empty one. After Player A has pointed, the holder, Player B, brings both hands in front and shows which hand is empty. Player A obtains good luck if she chooses the empty hand. The procedure is repeated three times and then new partners are sought. A person who does not wish to play waits until a person stamps and then walks away. This is not insulting, since everyone has a right to look for good luck wherever they think they can find it.
2. Very good luck is acquired if a person is able to guess the empty hand three times in a row. When this happens to someone, the player calls out, "Rafá Rafá!" Other players finish the game they are playing and then very gently touch the "Rafá Rafá" person with three fingers and congratulate him or her.
3. Good luck is taken away if two players who are facing each other stamp at the same time—unless both players immediately move away, acting as though they never stamped. Each player must then play one game of Rafá Rafá with another person before they can play again with the person with whom they simultaneously stamped.
4. One girl and one boy will be the older persons (elders) in the Alpha culture. They wear a paper armband to identify themselves as elders, are always the guesser, are always given the good luck empty hand (the holder switching the bone to the other hand if the elder guesses incorrectly), and *do not* say "Rafá Rafá" when they get three empty hands in a row.

The Alpha culture taboos (or things not done) are:

1. If a holder ever gives one of the elders the hand with a bone, the holder should be asked to leave the culture immediately. No explanation should be given for that would tell the visitors the rules. The person who has breached the taboo must leave the culture when told to.
2. If a non-elder guesser ever stamps before an elder, they should be asked to leave the culture immediately. They cannot put up an argument and must go.
3. If a person doesn't know the rules and continually stamps when others stamp, or guesses when he or she should be holding, then these people should be avoided at all costs, since they can take away all the good luck a person has built up.
4. If a person touches a "Rafá Rafá" person other than very gently or with more or less than three fingers, this act takes away everybody's good luck.
5. Under no circumstances are visitors ever to be told the rules.

After explaining the rules to the Alpha culture, ask the children to practice a few times. Be sure that they understand the rules by watching others do them correctly. Help the children to select one person who will be their official observer of the Beta culture. All others will have a chance to visit, however.

The assistant(s) should share the following information with the Beta culture.

Characteristics of the Beta Culture

People who live in the Beta culture are competitive, hard-working, and don't give up easily. Much of their time is taken up by trading cards with pictures of animals on them. For each set of animals which they collect, they receive five points. The person with the most points at the end of the game is declared a winner.

Rules for trading cards:

1. There are pictures of five kinds of animals on the cards: cows, sheep, ducks, dogs, and pigs. The cards are blue, pink, white, yellow, and green. A person receives five points when he or she collects one of each animal on the same color card.
2. Beta members make trades by going around the room asking for the card they want and looking for someone who wants their "give away" cards. Instead of asking for the cards in English, however, they ask in Beta language. The four elements of the Beta language are: (1) to ask for a specific animal you make the sound of the animal. "Moo" means you want a card with a cow on it, "oink oink" a card with a pig, "quack quack" for duck, "baa baa" for sheep, and "bow wow" for dog; (2) instead of asking for a card by color, you hold up a card of the color you want; (3) to say "yes," you nod your head up and down; (4) to say "no" or "I don't have it," you raise your elbows as high as your shoulders letting the forearms dangle loosely. This is done quickly and repeatedly for emphasis. The motion looks somewhat like a startled chicken.
3. Beta members always stay at least two arms lengths away from each other. To exchange cards, Trader A sets the card on the floor and backs away. Then Trader B puts the card he or she is trading on the floor, picks up Trader A's card, and moves away. Trader A picks up Trader B's card without getting too close.
4. Scores are kept on the chalkboard by writing one's first name and recording the number of points next to it. Each time a Beta player gets one card of each kind of animal on the same color card, the points can be added to their existing score. The old cards are turned in and five new cards are acquired.
5. There is a shortage of cows and sheep in the Beta culture and more cows and sheep are likely to be had by the visitors from the Alpha culture.

Beta culture taboos

1. No Beta can speak any other language except Beta while in the Beta culture. They may speak English or any other language when they visit Alpha.
2. If visitors don't obey the rules of the Beta culture, Beta members may take their cards away from them. They may not, however, use any violence or speak any language other than Beta when doing so.

After explaining the rules, have the children practice the simulation. Distribute one set of the cards to each child. Remind them that only the animal in the center of the card is the one that counts. The animals around the edge are there to help the players remember what animals make up a set. Suggest to the students that if no one will trade what they are looking for, they should try something else. You might also explain that they can hold up any card so long as it is the right color and they are making the right sound.

Help the children to select an observer to go to the Alpha culture.

After the rules have been explained and the children have had a few minutes to practice, the teacher directing the Alpha culture should send the Alpha observer to the Beta culture. This is the signal for the assistant to send the Beta observer to the Alpha culture. Both observers watch the activity proceeding without entering into the culture at all. After ten minutes or less, the observers return to their own cultures and share their observations. From this point on, follow the sequence as illustrated in the next section.

Administrative reminders:

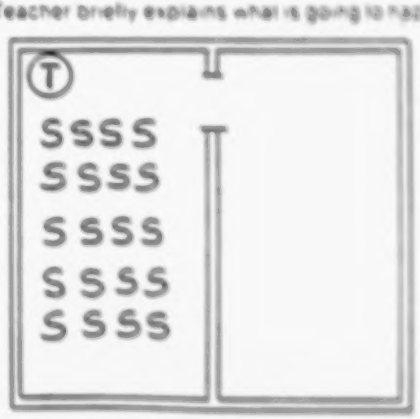
1. The teacher working with the Alpha culture sets the time limit for visits and indicates how many observers may go at one time.
2. The Alpha teacher gives each arriving Beta visitor a bone and a visitor's badge and collects them when the visitor leaves.
3. The Beta assistant gives each Alpha visitor a set of cards and a visitor's badge and collects them when the visitor leaves. In addition, the Beta assistant continually reshuffles the 120 card pack for Beta members as sets are turned in when points are scored and new cards distributed. The same is true for the Alpha visitors' pack of 80 cards.
4. Both adults in charge of the cultures are responsible for making sure that the rules are enforced within their groups.

SEQUENCE OF PLAY

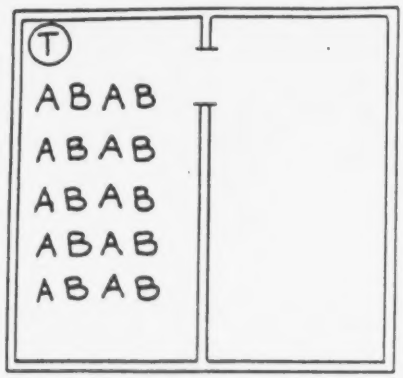
Legend

T = Teacher
A = Assistant
S = Students before dividing into Alpha and Beta cultures
A = Alphas
Ao = Alpha Observer
B = Betas
Bo = Beta Observers
Av = Alpha Visitors
Bv = Beta Visitors

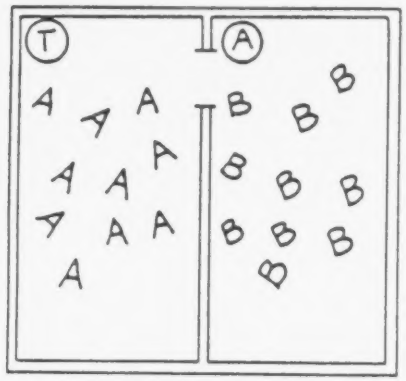
1. Teacher briefly explains what is going to happen.



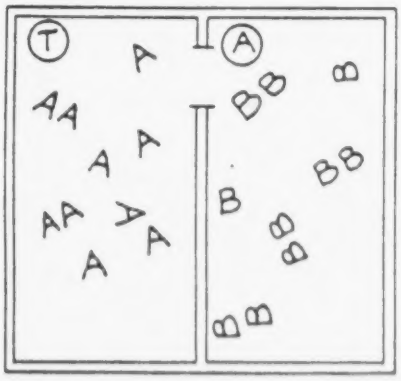
2. Teacher divides class into two groups. Alpha and Beta.



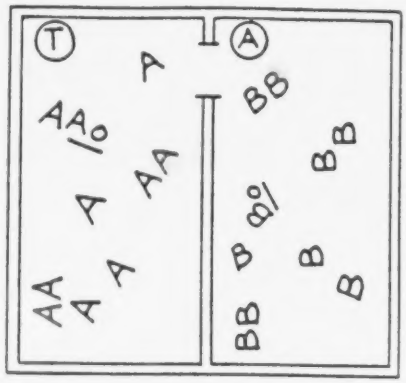
3. Teacher and Alphas meet in one room. Betas and assistant(s) meet in another. Teacher and assistant briefly explain rules of culture, then have students learn by practicing.



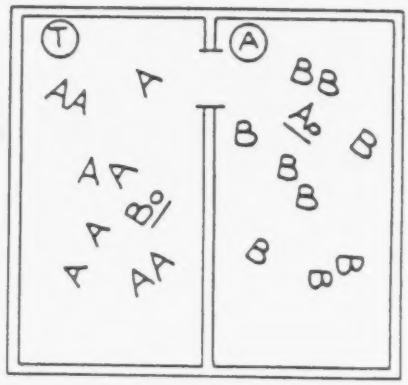
4. Each group practices its culture.



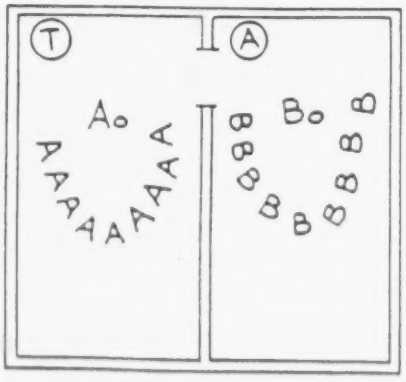
5. Each culture chooses an observer to visit the other culture.



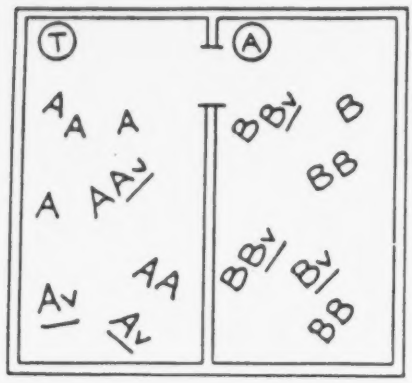
6. Observer visits other culture. Not allowed to speak, only observe. Cultures go on as though no one is present.



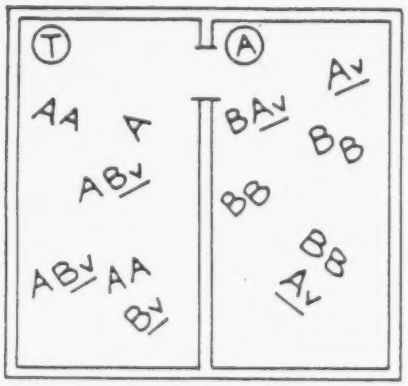
7. Observer reports back to own culture, tells what the culture visited is like. Everyone tries to guess what the rules are that govern the other culture's behavior.



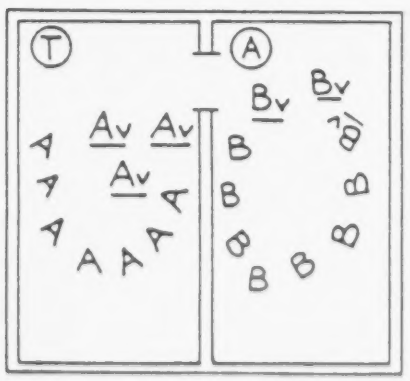
8. Teacher chooses visitors from Alpha to go live in other culture for short period of time. Assistant does same for Beta culture



9. Small groups of visitors go to other culture and participate, are given artifacts but cannot ask specific rules

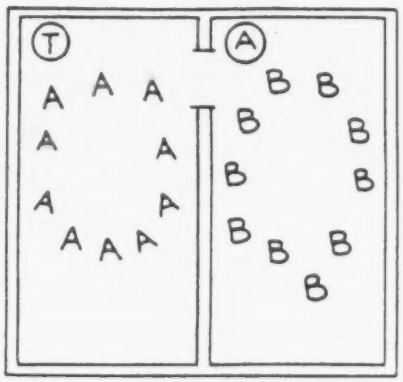


10. Visitors return to own culture and report. Tell what they think other culture is like and how to live in it. Everyone tries to guess what the rules are that govern the other culture's behavior

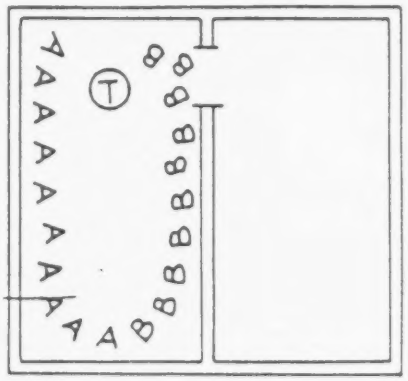


11. Repeat sequence 8–10 until all members of each culture have had an opportunity to participate in the other culture and gather information, including the first person who went as an observer

12. Teacher and assistant explain to their groups that all will meet together in the classroom. Alphas on one side of room, Betas on another. No one is to talk of rules until asked



13. Teacher leads discussion of experience



DISCUSSION

After all the children have had an opportunity to visit the other culture, the children should return to the classroom. The Alphas will sit on one side and the Betas on the other. Ask them not to talk about the rules of their culture until asked to do so.

The importance of this post-simulation discussion cannot be overemphasized. The children need to evaluate what they have done and what they have learned. Then they can generalize from their simulation experience to that of the real world of multiple cultures.

Before beginning the discussion, stress that first you are going to look at the realities of each

culture. Remind the children that they should not make judgments about what they have seen. Discuss the following questions:

1. Ask the Beta members to explain the Alpha culture.
2. Ask the Alpha members to explain the Beta culture.
3. Ask the Alpha members how the Beta visitors appeared to them.
4. Ask the Beta members how the Alpha visitors appeared to them.
5. Ask Alpha members to describe their feelings and thoughts when they visited the Beta culture.
6. Ask Beta members to describe their feelings and thoughts when they visited the Alpha culture.
7. Ask a Beta member to explain the Beta culture.
8. Ask an Alpha member to explain the Alpha culture.
9. Ask members of each culture which culture they would prefer to live in and why.

As the children are discussing these materials, you may wish to record major points about each culture on the board. Then, when the rules are finally shared, the children can examine the accuracy and inaccuracy of their perceptions.

When they have finished, ask the children to tell what they have learned about people by visiting other cultures.

? How did this simulation help you to see what the real people of the world might act like when they visit other cultures? What did you learn that might be true of people anywhere? Have you had any experiences similar to this? What were they?

Lesson #4: The Colonization of Alpha and Beta cultures

Objectives:

a. Students will react to the colonial expectations of the "other" and express their reactions in a prepared written statement addressed to the would-be colonial power.

b. Students when given additional information about the technological and military "superiority" of the 'other' culture, will reconsider the original statement and decide upon a plan of action.

c. Both Alpha and Beta cultures will present their feelings, reactions, and reasons for their plan of action in the total group.

d. Students will make inferences about what they perceive life would be like under colonial domination: what effects it would have upon individuals and their culture.

e. Students will make "I learned" statements, completing the following sentence, "From this simulation of colonization, I learned...".

Set Induction:

Today you will again be meeting in your Beta and Alpha cultures. Once in your homelands, you will be given further information.

Learning Sequence:

Information cards will be given to both groups presenting colonial expectations of the "other" group.

Information Card #1

Colonial Decree to Beta Peoples:
Upon observing the Beta culture, we the Alpha nation, have taken upon ourselves to share our superior culture by making the Beta culture a colony of the Alpha nation. We have much to offer you in terms of connections to the world market, a superior educational system, a civilized religion and our superior technology.

In return, it is expected that the Beta peoples will comply with the following set of expectations:

1) The official language of the colony will be the Alpha language. All business and education will be conducted in the Alpha language.
2) All "official business" will be transacted in Alpha currency.
3) A large percentage of your land now under cultivation and pasture for your sheep, cattle, pigs, etc. will be converted to rubber and banana procution for sale in the world market.
4) Laborers working in the production of rubber and bananas will earn their pay in Alpha currency ($) which will allow them to purchase goods and services from the Alpha "mother" country.

5) Practice of Beta cultural customs and rituals (such as the trading of animal cards, etc) is strictly prohibited and subject to punishment under the Alpha laws.
6) Schools will be constructed in which the curriculum of the Alpha nation will be taught. (Alpha history, literature, philosophy, etc.)
7) Taxes will be levied to cover the costs of colonial improvements (schools, roads and railroads to connect Beta lands to Alpha markets) and will be paid by all Beta peoples. Failure to pay taxes may result in imprisonment or assignment to work crews to pay off debts with work.
8) All males over 16 years of age will serve two years of mandatory service in the Alpha military.
9) The colony will include the neighboring Omega peoples. The Alpha nation realizes the history of Beta - Omega hatred for one another and centuries of warfare between the two cultures, but the twentieth century is a time for colonized people to learn to live together harmoniously.

More information about the implementation of the colonial system will be coming forthright.

Respectfully,
The Alpha Colonial Commission

Colonial Decree to Alpha Peoples:
Upon observation of the Alpha culture by us, the Beta nation, we have decided to take upon ourselves to share our superior culture by making the Alpha culture a colony of Beta nation. We have much to offer you in terms of connections in the world market, a superior educational system, a civilized religion and our superior technology.

In return, we expect the Alpha people to comply with the following:

1) The official language of the colony will be the Beta language. All business and education will be conducted in the Beta language.
2) All "official business" will be transacted in the colonial currency.
3) A large percentage of land now under cultivation for food crops will be converted to rubber and banana production for sale on the world market.
4) Workers working in the producation of rubber and bananas will earn their pay in Beta currency ($) which will allow them to purchase goods and services from the Beta "mother" country.
5) Practice of Alpha cultural customs and rituals (such as the enactment of the RAFA' RAFA' game) is strictly prohibited and subject to punishment under colonial law.
6) Schools will be constructed in which the curriculum of the Beta nation will be taught.

7) Taxes will be levied to cover the costs of colonial improvements (schools, roads and railroads to connect Alpha lands to Beta markets) and will be paid by all Alpha peoples. Failure to pay taxes may result in imprisonment or assignment to work crews to pay off debt.
8) All males over 16 years of age will serve two years of mandatory service in the Beta military service.
9) The colony will include the neighboring Omega people. The Beta nation realizes that the Omega people have been your enemies for hundreds of years, but the Twentieth Century is a time for colonized people to learn to live together harmoniously.

More information about the colonial system implementation will be coming forthright.

Respectfully,
The Beta Colonial Commission

-Have copies available for each member. Adult will supervise the reading of each expectation and the facilitation of the discussion as to what effects each expectation would have upon their nations people. (Tape record this discussion.)

-Ask them how they want to respond to this proposal. Are there alternatives? Can there be a compromise?

-Assist them in preparing a statement in response.

(This would be a good place to stop as it's probably not possible to do all this in one day. Ask them to think about their response overnight to see if there is anything they would like to add or subtract.

-Begin the next lesson by telling students that their statements have produced the following response:

Information Card #2

The Alpha/Beta nation understands your desire to protect your culture. However, your backwardness does not allow you to fully participate in the advantages of the Twentieth Century. A connection with the developed world can bring your people into the world market place and assure you the ability to acquire it's goods and services, it's tecnnology, education, democracy and Christianity.

You must understand, additionally, that we possess a military superiority capable of persuading your acceptance of colonial rule. It is a capability we will not hesitate to use to rescue you from the backwardness of your present way of life.

Arrangements have been made in Major City to set up a

colonial administration system (with strong military protection) and will begin operations within sixty days. Taxes will begin to be collected at that time. Land will be acquired from Alpha/Beta and Omega lands for production of bananas and rubber and employment on these plantations will provide currency with which to pay taxes.

All complaints and problems will be heard by the Office of Alpha/Beta Colonial Administration in Major City.

-Hear and record students reactions to the above.

-What are the alternatives to them? List the positives and negatives of each alternative.

-Decide upon a plan of action: write it down and select a spokesperson to present their plan of action to the total group.

-Reconvene both Beta and Alpha nations in one group but maintain separation by culture.

-Have spokesperson from each group present their plan of action and give their reasons for coming to this plan.

-Discuss what they think will be the consequences of each plan.

Closure:

-Alphas, what words would you use to describe the attitudes and treatment of your culture by the Beta culture. (Record.)

-What were your feelings when confronted with the prospect of being colonized by the Beta people? (Record.)

-Repeat process for Betas.

-What are your feelings toward the 'other' group right now, even though you realize you have both undergone similar experiences?

-Any ideas on how to break down some of this hostility, realizing that what you did was only a simulation? (Maybe shake hands, sitting so they are no longer separated, etc.)

-Focus their attention on the preliminary reaction statement of both groups and ask for observations after having read them both.
(It is expected that statments would be similar. Contrasts could be made here with the Preamble to the U.S. Constitution.)

-Ask them if they think this activity was "just a game".

Why do you think we did this activity? Who did colonization happen to?

-Conclude with having students write about:

1) If you decided to resist but resistance failed and colonial expectations were implemented, what do you think would be the consequences to your culture?

2) Complete five "I learned" statements completing the following sentence: "From this simulation of colonization I learned...".

INFORMATION CARD #1

Colonial Decree to Alpha Peoples:

Upon observation of the Alpha culture by us, the Beta nation, we have decided to take upon ourselves to share our superior culture by making the Alpha culture a colony of Beta nation. We have much to offer you in terms of connections in the world market, a superior educational system, a civilized religion and our superior technology.

In return, we expect the Alpha people to comply with the following:

1. The official language of the colony will be the Beta language. All business and education will be conducted in the Beta language.

2. All "official business" will be transacted in the colonial currency.

3. A large percentage of land now under cultivation for food crops will be converted to rubber and banana production for sale in the world market.

4. Workers working in the production of rubber and bananas will earn their pay in Beta currency ($) which will allow them to purchase goods and services from the Beta "mother" country.

5. Practice of Alpha cultural customs and rituals (such as the enactment of the Rafá Rafá game) is strictly prohibited and subject to punishment under colonial law.

6. Schools will be constructed in which the curriculum of the Beta nation will be taught.

7. Taxes will be levied to cover the costs of colonial improvements (schools, roads, and railroads to connect Alpha lands to Beta markets) and will be paid by all Alpha peoples. Failure to pay taxes may result in imprisonment or assignment to work crews to pay off debt.

8. All males over 16 years of age will serve two years of mandatory service in the Beta military service.

9. The colony will include the neighboring Omega people. The Beta nation realizes that the Omega people have been your enemies for hundreds of years, but the Twentieth Century is a time for colonized peoples to learn to live together harmoniously.

More information about the colonial system implementation will be coming forthright.

Respectfully,
The Beta Colonial Commission

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INFORMATION CARD #1

Colonial Decree to Beta Peoples:

Upon observing the Beta culture, we the Alpha nation have taken upon ourselves to share our superior culture by making the Beta culture a colony of the Alpha nation. We have much to offer you in terms of connections to the world market, a superior educational system, a civilized religion and our superior technology.

In return, it is expected that the Beta peoples will comply with the following set of expectations:

1. The official language of the colony will be the Alpha language. All business and education will be conducted in the Alpha language.

2. All "official business" will be transacted in Alpha currency.

3. A large percentage of your land now under cultivation and pasture for your sheep, cattle, pigs, etc. will be converted to rubber and banana production for sale in the world market.

4. Laborers working in the production of rubber and bananas will earn their pay in Alpha currency ($) which will allow them to purchase goods and services from the Alpha "mother" country.

5. Practice of Beta cultural customs and rituals (such as the trading of animal cards, etc.) is strictly prohibited and subject to punishment under the Alpha laws.

6. Schools will be constructed in which the curriculum of the Alpha nation will be taught. (Alpha history, literature, philosophy, etc.)

7. Taxes will be levied to cover the costs of colonial improvements (schools, roads, and railroads to connect Beta lands to Alpha markets) and will be paid by all Beta peoples. Failure to pay taxes may result in imprisonment or assignment to a work crew to pay off debts with work.

8. All males over 16 years of age will serve two years of mandatory service in the Alpha military.

9. The colony will include the neighboring Omega peoples. The Alpha nation realizes the history of Beta-Omega hatred for one another and centuries of warfare between the two cultures, but the twentieth century is a time for colonized people to learn to live together harmoniously.

More information about the implementation of the colonial system will be coming forthright.

Respectfully,
The Alpha Colonial Commission

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INFORMATION CARD #2

The Alpha/Beta nation understands your desire to protect your culture. However, your backwardness does not allow you to fully participate in the advantages of the Twentieth Century. A connection with the developed world can bring your people into the world market place and assure you the ability to acquire its goods and services, its technology, education, democracy and Christianity.

You must understand, additionally, that we possess a military superiority capable of persuading your acceptance of colonial rule. It is a capability we will not hesitate to use to rescue you from the backwardness of your present way of life.

Arrangements have been made in Major City to set up a colonial administration system (with strong military protection) and will begin operations within sixty days. Taxes will begin to be collected at that time. Land will be acquired from Alpha/Beta and Omega lands for production of bananas and rubber and employment on these plantations will provide currency with which to pay taxes.

All complaints and problems will be heard by the Office of Alpha/Beta Colonial Administration in Major City.

The Eagle and the Chicken

A certain man went through the forest seeking any bird of interest he might find. He caught a young eagle, brought it home and put it among his fowls and ducks and turkeys and gave it chickens' food to eat, even though it was an eagle, the king of the birds.

Five years later a naturalist came to see him, and after passing through his garden, said, "That bird is an eagle, not a chicken." "Yes," said its owner, "but I have trained it to be a chicken. It is no longer an eagle, it is a chicken even though it measures fifteen feet from tip to tip of its wings." "No", said the naturalist, "it is an eagle still; it has the heart of an eagle and I will make it soar high up to the heavens." "No," said its owner, "it is now a chicken and it will never fly."

They agree to test it. The naturalist picked up the eagle, held it up and said with great intensity: "Eagle, thou art an eagle, thou dost belong to the sky, and not to this earth; stretch forth thy wings and fly!"

The eagle turned this way and that, and then, looking down, saw the chickens eating their food, and down he jumped.

The owner said: "I told you it was a chicken." "No," said the naturalist, "it is an eagle. We'll give it another chance tomorrow." So the next day he took it to the top of the house and said: "Eagle, thou art an eagle: stretch forth thy wings and fly." But again the eagle, seeing the chickens feeding, jumped down and fed with them.

The owner said: "I told you it was a chicken." "No," asserted the naturalist, "it is an eagle, and it still has the heart of an eagle; only give it one more chance and I will make it fly tomorrow."

The next morning he rose early and took the eagle outside the city, away from the houses, to the foot of a high mountain. The sun was just rising, gilding the top of the mountain with gold, and every crag was glistening in the joy of the beautiful morning.

He picked up the eagle and said to it: "Eagle, thou art an eagle; thou dost belong to the sky and not to this earth. Stretch forth thy wings and fly!"

The eagle looked around and trembled as if new life were coming to it; but it did not fly. The naturalist then made it look straight at the sun.

Suddenly it stretched out its wings and with the screech of an eagle it mounted higher and higher and never returned. It was an eagle, though it had been kept and tamed as a chicken!

My people of Africa, we were created in the image of God, but men have made us think we are chickens, and sometimes we still think we are; but we are eagles. Stretch forth youR wings and fly. Do not be content with food of the chickens!

*As told in a sermon by J. Kwegyir Aggrey (Kwa' gerey Ag' re), an African raised in Gold Coast of western Africa.

SCRIPT OF AFRICAN COLONIZATION

Ethnocentrism Skit Written by the Class of #103, Lyndale School, 1984

Speaker #1: We want to share with you what we have learned about the continent of Africa and what we have learned about learning while studying Africa. Africa. What comes to your mind when you hear the word Africa? (Pause) Here is our list of words and impressions that came to mind when Africa was mentioned at the beginning of our study.

(Our list consisted primarily of negative images, holding nearly all the classic stereotypes of Africa. Speaker read from this sheet of images.)

We talked in class about where we had gotten this information. We concluded that it came from books, Tarzan, television shows, the radio, advertisements, attitudes of people around us, cartoons, comics, jokes, etc.

Speaker #2: Next, and where this all starts to get interesting, we read and saw films about different African cultures, written or narrated by Africans. After studying these African accounts, our images of Africa were changed considerably. This is how we "saw" Africa:

(Much more realistic images; more diverse and much more human. Speaker read from this sheet of images.)

Speaker #3: So why the difference? We looked at a study done by African scholars and U.S. social studies teachers and professors with African experiences. The "experts" had evaluated what social studies textbooks taught about Africa. Some of their major criticisms were:

* Little is said about how the Africans fought against the Europeans when Europe came to colonize.

* Textbooks make colonization appear as it was all "good" for the Africans. Books rarely mentioned how "good" it was for the Europeans or how the Africans lost their freedom and were often forced to work for little or no pay.

* Textbooks often say African countries were "given" their independence when, in actuality, most fought for it.

* We hear too much about tropical Africa ... the jungles, its animals and diseases ... when it comprises only 11% of the continent.

- We hear too much about "tribes" and "tribalism" when Africa has many different types of societies. We never refer to European groups as "tribes." Africans resent this.

- Much information is either wrong, stereotyped, outdated or too simple.

Speaker #4: So now we knew where we had gotten some of our false or stereotyped impressions of Africa and African peoples. We picked up others from films and television, shows like Tarzan, which, by the way, was filmed mostly in India--not Africa. We were seeing and learning of Africa not through African eyes, but rather through eyes once or more removed from the experiences of the people and then through the eyes of our "foreign" culture. We learned that there is a word to describe this kind of "seeing." It is called **ethnocentrism**--a way of seeing that is characterized by or based upon the attitude that one's own group is superior.

(Students hold up a very large, across-the-stage, sign spelling **ETHNOCENTRISM.**)

Speaker #5: Our view of Africa before studying had been largely a Eurocentric or Europe-centered one; the way many Europeans (and U.S. citizens) viewed and still view Africa. Our new view was an Afrocentric view--or as the African's viewed and view themselves.

(Students hold up the words **EUROCENTRIC** and **AFROCENTRIC** on opposite sides of the stage and divide into two groups to represent the Africans and the Europeans.)

Speaker #6: To illustrate our point, we would like to show how much difference this makes in what we learn about events in history. We are going to show you the colonization of Africa from both a Eurocentric and an Afrocentric point of view. African colonization by Europe began in the 1860's and by 1900 Africa had been completely claimed and divided by 8 European powers. Here is how the takeover may have been viewed by the colonizers--the Europeans (they bow) on your left, and the colonized--the Africans, on your right.

EUROPEANS	AFRICANS
Well, here we are at long last. We're Europeans and we've come to rescue you.	
	(Looking around them quizzically) Rescue us? (Looking around almost amused) From what? From whom?

EUROPEANS

Why, from your "darkness."
Don't you know you inhabit
the "Dark Continent" about which
little is known and much is feared?
That you are a continent with no
history--floundering in darkness?

But you are "uncivilized."
You wear little or strange
clothing. You build "funny" houses.
You war and kill one another.
We will teach you to read and
write and give you Christianity.

But, but the diseases! We will
cure the diseases!

We will teach you new methods
of farming. Give you new crops
to grow to sell for cash.

AFRICANS

Our history lives with us...it
is recorded in our furniture and
masks. It is reflected in our
music and art and told
reverently to our children daily.
The continent is "dark" to you
because you don't understand!

Our clothing suits our climate;
our houses are what you would
build if you lived as we do
in the deserts, savannahs and
forests. There are thousands
of languages in Africa--many
of them written. Should
we learn one more?
And we have religion!
Among us there are Christians,
Moslems, Animists! We do believe!
And Europeans--
you don't war with one another?

Our healers care for our people.
We understand our diseases.
We could share and exchange our
knowledge. You also bring
with you new diseases that will
cause us much suffering.

Our methods have worked well
for us. We are not hungry.
We now sell some food for export--
groundnuts, palm oil, and some
of our tobacco. If we begin
to produce crops for your money,
how will food be grown
to feed us?

EUROPEANS

Well, you can buy food and goods from us...You see, Europe is very crowded. The many factories produce more than we can sell. We need buyers! New markets! More raw materials! Raw materials for manufacture! You can provide this!

Need you! Certainly not! We've come to rescue you! To save you from your ignorance!

If you will not be rescued then you must be conquered!

AFRICANS

Oh, NOW we see! You need us. You want to negotiate. We are willing..

Have you come to help us or to steal our dignity and culture? We are not in need of rescue. We are people capable of determining our own ...

BACKGROUND MATERIAL:
EFFECTS OF COLONIALISM ON LAND USE

Before colonization by the Europeans, most societies in the Third World were self-sufficient; many had developed advanced civilizations, with advanced technical, trade, and agricultural, social, legal, and spiritual structures. In fact, many of the foundations of currrent Western thought come from what is now called the Third World, brought back by crusaders and explorers.

Colonization started in the 15th century A.D. and reached its height in the 18th and 19th centuries, which saw the expansion of European control in the Americas, Africa, and Asia. Colonization involved the destruction of civilizations, plunder of others' goods, and genocide -- both deliberate and through the introduction of diseases such as smallpox and measles, which wiped out millions of people. In Europe, colonization was seen as a source of food, gold, and raw materials for the new industrialization, a market for European manufactured goods, and a source of slave or very cheap labor. Colonization brought extraordinary wealth to Europe.

The slave trade is one of the most blatant examples of the destructiveness of colonization. It not only meant the death, dislocation, and brutal enslavement of millions of West Africans, but it caused the demise of West African societies -- as their young people left and their empires and trade networks were weakened.

Colonization itself -- the control of one country or region by another -- was brutally destructive. National boundary lines were imposed on native societies to meet European needs. Local people were killed or forced into labor for the profit of the colonizers. The best agricultural land was taken by the Europeans and planted, with native labor, for export crops, leaving the indigenous population with little land, much of it then least fertile land.

Local people lost their traditional techniques of production. Also, the Europeans viewed them as inferior, and denied them power, profits, and (often) human rights. This was equally true in Africa, Asia, and Latin America.

This use of the land and exploitation of labor set in motion systems of Third World development and of world trade that persist to this day, even though most colonized countries have won independence. In most parts of the Third World, the most productive farm land is still owned by a wealthy minority who use it to produce crops for export. Large percentages of the local population are still landless, poor, and hungry, while their countries export food to the West. They are still required to work for low wages and pay taxes to support large national debts. And much of the profit from the export goods still goes to Western manufacturers, distributors, and processors, or to multinational companies who own the land in the Third World, rather than to the people who actually grow the food.

Why do these patterns persist? Because independence did not mean gaining control over the worldwide system of trade that was set up during colonial times. Third World countries had stopped growing food for themselves. They were dependent on the Western world for manufactured goods and food--all expensive. All they had to trade or sell were their cash crops and raw materials--and they had very little control over the prices they could command for these items on the open market. Nor have they had control of profits taken out of their countries by multinational companies. Meanwhile, they had gone into severe debt, which is still increasing, in order to invest money in cash-crop agriculture and industrial development that has never paid back to those countries what it has cost.

This section adapted from *Teaching Development Issues*, Section 2, "Colonialism," published by Oxfam U.K.

Mozambique

PRE-COLONIAL (to 1506)

Principal Social and Productive Unit

-permanent kinship groupings
-sexual division of labour
-respect for seniors and ancestors

ECONOMIC SYSTEM

-self-sustaining agriculture with sophisticated techniques
-trade specialization (iron workers miners, merchants, fishermen)
-international trading of ivory, gold and slaves which was controlled by local aristocracy
-extensive trading with Swahili and Indian merchants

POLITICAL SYSTEM

-Muenemutapa Kingdom
-dominated much of Southern Africa
-monopoly of international trade
-aristocracy controlled goldmines controlled by several thousand merchants

-Malawi Confederation
-monopoly of ivory trade
-assisted Swahili traders in establishing coastal towns
-kings ruled by divine power

-establishment of land taxes and tributes [illegible] throughout Southern

SLAVE-TRADING ERA

(established with first European settlement and plantations)

SOCIAL AND PRODUCTIVE UNIT

-families and clans permanently separated as Africans traded
-few men left to head families

ECONOMIC SYSTEM

-disruption of rural economy as towns burned and people fled to escape slavers
-much of the coastal settlement depopulated
-export of most productive members of society
-unequal value of traded goods. Chiefs were frequently paid in liquor or weapons

POLITICAL SYSTEM

-African aristocracy and merchants increased their wealth and power
-with increasing level of technology of urpean weapons, chiefs who previously negotiated slave trade were later forced to participate
-Portuguese attempted to gain control of slave trade and area but were successfully resisted by Africans until 19th century

EFFECTIVE OCCUPATION (after 1900)

-Portuguese must gain political control of area or lose it to England
-after 300 years, the Portuguese manage to gain enough of a technological edge to defeat Africans. In some parts of Mozambique this did not occur until as late as 1920

SOCIAL AND PRODUCTIVE UNIT

-"civilized" vs "uncivilized"
-in order to be "civilized" and thus eligible for Portuguese citizenship, an African had to
(1) speak, dress, act Portuguese
(2) complete a Portuguese education
(3) give up "Native" ways
-only 1% of Africans were ever eligible

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-Educational policy
-virtually non-existant. The Portuguese considered the Africans so uncivilized that education would not elevate their "primitive" existance. It was felt that only through an appreciation of the benefits of work could this be accomplished.

ECONOMIC SYSTEM

-Labour Policy- (Forced Labour)
-All Africans had the legal and moral obligation to seek to improve their condition through work. While Africans were free to choose their work, the state had the right to assign him/her a job if they were deemed idle. Subsistence farming was considered idle work

Northern Mozambique

-forced production of export crops, especially cotton and rice.
-peasants had to dedicate several days a week to grow these crops for which they received little payment
-peasants in many areas were starved to death because did not have time to grow food for themselves.

Southern Mozambique

-labour migration to South African mines
-Potuguese were given a fee for each worker and one half of each worker's wage was paid in gold directly to the Portuguese government
- wages were artificially low on the grounds that migrant workers did not have to feed their families who supported themselves through subsistence farming.

POLITICAL SYSTEM

-poor, disorganized and weak administration
-ruled by tyranny
-bribed local chiefs and aristocracy who were given privileges if they enforced laws
-African police constantly resorted to rape torture and violence

POST-COLONIAL PERIOD

SOCIAL AND PRODUCTIVE UNIT

-family life completely disrupted since men were constantly absent
-destruction of sexual division of labour. Women became virtually the sole producers of the food supply
-no sense of national or cultural identity
-conflict among ethnic groups which has been fostered by the Portuguese
-high illiteracy and little technical training
-droughts have exacerbated problems of agricultural productivity

ECONOMIC SYSTEM

-MOZAMBIQUE IS COMPLETELY DEPENDENT ON SOUTH AFRICAN ECONOMY!
-virtually all of its foreign capital is derived from the wages of migrant workers
- does not possess the infrastructure to repatriate workers and use them in building up own industry
-due to lack of educational system there are few people with enough education to help in nation-building
-much of its budget is spent trying to keep South African guerrillas at bay

POLITICAL SYSTEM

-present government (socialist) must contend with constant threat of South african-supported opposition
- political infrastructure must be completely rebuilt
- government must do this while attempting to mitigate anti-white feelings. (ratio of whites to blacks is 1:100)

Source: Isaacman, Allen and Barbara. Mozambique: From Colonialism to Peasant 1900-1982?

Two years ago my father brought to two of his daughters news of an operation that had been successful in reversing nerve deafness. He was excited, thinking that this could be an opportunity for his son and our brother, Harvey, (30 years old at the time and who had been deaf from age eight), to regain his hearing. This would have been a great relief to my father who continued to be both saddened and frustrated with his inability to communicate with his son. Dad had never learned to sign, partially because he thought it would be too difficult for him to learn and because the "oral method" of deaf communication was in vogue at the time. Our family was told that it "wouldn't be necessary" for us to learn to sign: our not signing would force Harvey to practice lip reading.

When we brought "news" of the surgery to Harvey, his response came quickly, assuredly, and contained the poignancy of frustration and impatience he feels with continually being confronted with society's perception of his "handicap". His first question: " Why do you think that I, a member of the deaf community, would not know about this?" (Do you think we are so isolated that we must rely on hearing people to tell us about a "cure" for our "handicap"?) His answer to the operation came as quickly and as assuredly: "My first language is sign. My culture is the culture of the deaf. I will not alienate myself from my people."

Susan Hegel, world-class archer and Rolling Gopher (wheel-chair basketball) star, considers "courageous" a bothersome word, a word by which she cannot abide. "The worst thing someone can say to me is "Oh, you're so courageous." To me, this says that that person is clueless about me--about anyone with a physical disability. That's sympathy. To me, I'm just living normally, so why is it so wonderful?" **Minnesota Monthly**, April, 1987, p. 60.

A U.S. senator on whether the United States should annex the Philippines as a colony: "(God) has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this, the world would relapse into barbarism and night. And of all our race he has marked the American people as His chosen to finally lead in the regeneration of the world."

THE NEW WAYS

Excerpted, with permission, from **Night Flying Woman**, Ignatia Broker. @ St. Paul Minnesota Historical Society Press, 1983.

Father, Mother, and Oona were baptized and Oona began learning the Christian teachings. They confused her, and on her evening visits to Grandfather and Grandmother she told them so.

"They tell us of a "Gitchi Manito," said Oona. "They have a book about him. He is the ruler of all things. He made the earth, the sun, the stars, the moon, and we should know this ruler."

"Yes, my daughter, this is true," said Grandfather. "We know that the Gitchi Manito has

given us many gifts."

"Also, Grandfather, they say "Honor thy father and thy mother.'"

"This is also true, my daughter. I have done this when I was a child, and I know that you have always done so. Is there something else?"

"Yes, they say "love they neighbor as thyself.' Is this not the brotherhood that we are taught?"

"Yes, my child, we believe in the brotherhood of the people and the animal people. What is it that confuses you?"

"They say we must forget what was taught by our people and we must believe only what we learn now at church. If it is the same, are not both to be believed?"

"Yes, my child. I can see why it is confusing. They do not know what we believe and they will not learn what we believe. If they did, it would indeed be much easier."

***Gitchi Manito - Great Spirit**

THE MAZRUI SERIES ON TELEVISION: AN AFRICAN'S AFRICA MEETS RESISTANCE

Patricia Lone, **AFRICA RECOVERY,** Feb-April, 1987, No. 1

"Africa has to take its own destiny into its own hands, slowly at first, but a start has to be made," says Professor Ali Mazrui in one segment of **The Africans** recently televised in the United States.

Autonomy, however, seems easier to advocate than to implement, as the airing of **The Africans** itself showed. When Africa, in the person of the University of Michigan Professor Mazrui, took merely its history into its own hands and came up with a rich, nine-hour panorama of the continent and its diverse cultures, strong dissent was heard in the media about the attempt.

The first broadside came from critic John Corry in an October 9 **New York Times** review, which is considered the review "of record" in the U.S. He challenged Mazrui's point of view as well as his scholarship and declared the series--presumably all nine hours of it--to be a "pretentious fraud."

Mr. Corry tried to refute some of Mr. Mazrui's assertions by quoting European scholars--an insensitive, if not impolitic, strategy, in the context of the theme of colonial domination and distortion of history that marked the series. In any event, Professor Mazrui is among Africa's best known and most distinguished scholars, with degrees from Columbia (M.A.) and Oxford (Ph.D.) Universities.

Without question, in conception and execution nothing like **The Africans** has been seen in the West before. "There have been Tarzan movies portraying Africa, then things like Daktari of Safari; then there have been documentaries and films depicting single issue themes like family planning," says Dr. Suileiman Nyang of Gambia, Acting Director of the African Studies Programme at Howard University in Washington, D.C. "For the first time you have an African scholar presenting his understanding of what Africa is, as a concept and a reality. This has never happened before."

"The idea was to present a view of a participant observer, rather than a detached on-looker". The series had a two-fold purpose, Mazrui explained: one was educational, and the other, "to arouse a greater interest about Africa, to provide a human context to the calamity information that is usually conveyed to the western audience. We wanted to show people who laugh as well as weep, who bring up families as well as prepare for war."

At its simplest level, the series, according to its maker, was made by an African about Africa and therefore was pro-African. "It was not a campaign or a crusade against the West--it was a defense of Africa."

"The Africans makes a strong connection between our current economic, political and cultural condition in Africa and the colonial heritage, a connection that is recognized by people who study Africa, but not by the general public," says Dr. Vincent Khapaya of Oakland University in Michigan. "Our problems are usually attributed to our people's being uneducated, or corrupt or socialistic; not to the fact that we have been exploited or because we inherited certain institutions from the colonial period designed for the benefit of European countries rather than our own." .....The hostile response by some in the West, Khapoya believes, is "a further demonstration that Westerners insist that we continue to do things their way, including how we see ourselves and our history."

SAVING THE WORLD IS A BARGAIN

While most of us are thinking globally and acting locally, Worldwatch Institute President Lester R. Brown is actually trying to save the world. He has even figured out how much it would cost. Brown, one of the world's best-known and most-respected environmental forecasters, says that to restore the Earth's environmental health and to put the world economy on a sustainable path we need to stabilize topsoil, restore tree cover, stop the spreading deserts, brake population growth, encourage energy efficiency, stop the loss of plant and animal species, stop the buildup of carbon dioxide in the atmosphere, protect the planet's ozone shield, better allocate water supplies, and perform other Earthkeeping tasks. In other words, Brown says, putting the world right will require a "wholesale reordering of priorities, a basic restructuring of the global economy, and a quantum leap in international cooperation." This work, Brown calculates, will require investment of $150 billion per year over the next decade. That's real money, but let's put it in perspective. Since 1981 this country alone has spent $2 trillion on defense. Brown figures that global military expenditures are reaching $900 billion each year. So, compared with the cost of war-making, the cost of saving the world is peanuts. **Audubon,** July 19, 1988, p. 103

Waste Dumpers Turning to West Africa

KOKO, Nigeria -- In this African delta port, where children run barefoot through oil palm plantations and men pilot dugout canoes through mangrove swamps, the arrival of a ship from Europe has often meant disruption.

Two local place names recall the first contacts with Europe -- Escravos and Forcados -- Portuguese for slaves and indentured. Today, a collection of steel drums stacked behind a villager's family compound here speak of the latest trade with Europe -- 10,000 barrels of toxic waste.

As safety laws in Europe and the United States push toxic disposal costs up to $2,500 a ton, waste brokers are turning their attention to the closest, poorest and most unprotected shores -- West Africa. James Broke, **New York Times**, July 17, 1988.

In the last 30 years, Central America has lost almost two-thirds of its rainforests to cattle ranching. The forest soils are thin and quickly overgrazed, and often within five to 10 years the ranchers have to abandon the deforested areas and move on to destroy a new part of the forest. Most of the beef is exported for North American hamburgers. Panoscope, August 1987.

RAINFOREST CAMPAIGN SUCCESS WITH COCA-COLA

The Friends of the Earth International Campaign to save tropical rainforest, launched in May 1985, has just marked a significant success. Coca-Cola has decided not to go ahead with a citrus project in Belize, which would have involved clearing 25,000 acres of largely untouched forest for planting, and clearing further land for a processing plant and road and rail links. **Panoscope**, August 1987.

American Poverty Linked to Third World Economies

In a recent interview, Harrington discussed the nature of this link. "I think everyone now understands that

what happens with West German and Japanese interest rates affect the American stock market. The fact that Brazil is so indebted means that it can't buy anything from the U. S., which threatens U. S. employment and wage levels.

"In everything I do and write, I always insist that it is impossible to end poverty in America and leave it exist in Bangladesh, Haiti and Tanzania. We have to understand that creating a more equitable economic system for the poor around the world would create jobs in the United States." Michael Harrington, **Worldwire**, Dec/Jan 1987.

The United States imports 99 percent of its manganese, 96 percent of its bauxite, 95 percent of its cobalt -- most of it from developing countries. For some developing countries, debts are much higher than export earnings. As a group, the developing countries owe 37 percent of their gross domestic product in debts -- much of it to the United States. About 70% of every American foreign aid dollar is spent in the United States. This means that in a recent 12-year period 5,000 American firms received orders totalling $9 billion. U.S. foreign aid activities create approximately 150,000 American jobs.

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"What was Gandhi's vision of future India? Somebody asked him, "Do you want India to develop like Britain? Gandhi replied, "No. Never. Britain needs to keep half the world under her rule to maintain prosperity."

What do we mean by development today? Whatever wealth nature has, we have a right to exploit it. We behaved with nature like a butcher who takes everything at one stretch. This we did to satisfy our greed. Would you like to know what happened to the trees? A pygmy was running with a big tree under his arm. Somebody asked, "Where are you going?" He replied, "To find some safe place for this tree". The next question was, "What are you afraid of?" He said, "The cement road is following me."

"The crisis in Africa, though socially destructive in the short-term, has opened up new opportunities for ordinary peasants. Bypassed by the formal development process, they are experimenting with alternative strategies of their own without the intervention of the state. Dissatisfied with 25 years of development, peasants in Africa have begun to defend themselves by dropping out of the formal system, thereby allowing themselves greater freedom for creative adaptation to meet their needs. Traditional institutions have begun to assume greater responsibility in facilitating the creative adaptation of the poor. In many communities, the emphasis has shifted from export crops to food crops. Farmers market their produce through their own channels. They also substitute local products for commodities formerly purchased from stores.

The overwhelming consensus in Africa today is that the development process has been a lie. For those who care to listen to African farmers, they will tell you that development has meant the progressive modernization of their poverty. So during your next visit to Africa, if they turn around and say to you: "Don't develop us!", please grant them their wish. After all, they have paid a high price for the "help" they received from outsiders. Fantu Cheru, American University, **The Silent Revolution**, Zed Press, London and New Jersey, 1988.)

FROM "WEAR" IN THE WORLD?

ITEM:

PLACE OF MANUFACTURE:

APPROXIMATE COST:

ARTISTIC "RENDERING" OF OBJECT

Global awareness

From Paternalism to Partnership

Dorothy Hoffman, Curriculum Specialist, Global Education Center

> "The resulting pressure toward a 'global fairness' revolution should not be underestimated because there is no isolation nor immunity from the consequences of underdevelopment of such a large portion of humankind." (Geestma, 1978, p.9)

The developing world is "coming of age" and emerging in the global community--speaking with its own voice, rejecting that of the surrogate "colonial" parent, as a force to be taken seriously. In response, the developed world is wrestling about, shifting and shoving, to "make room" for these new nations that insist upon defining their own reality and determining their own futures.

Reflected in the reclaimed voice of the developing nations is the recognition of the system that commandeered the exploitation and created the dependence. A growing proportion of the developing world's population has come to the realization that they are not "backward" and dependent because they are poor; rather they are poor and "backward" because they are dependent and exploited. How the developed world prepares its people to deal with this emergence will largely determine the global climate for decades to come. The changes in the world necessitate that we leave behind the attitude of cultural disdain for non-western systems and "face up to the reality that the world of the twenty-first century is not being made over in the Western image" (Tucker, 1979, p.93). Consequently, education must teach the self-imagery of the developing world: its perspective and interpretation (rather than that of the developed world) of its cumulative past, its present and its particular designs for its future.

To continue to educate of the developing world with a western interpretation, or to exempt its study altogether, is to continue to give students false information about the world in which they live. It will further serve to distort their world view to be incompatible with the one the global society needs to function more sensibly and justly. Living in a world increasingly unpredictable, linked inextricably by communications, economics, technology and the threat of destruction, all peoples impact and are impacted by the global system. The divided-world image of "easy dichotomies--East-West, capitalist-communist, haves and have-nots" (Bonham, 1980, p.6) is no longer sufficient to explain the system to our students. We must not "fail to see the true world of vast new multiplications of cultural forces in which the old ideologies are not only incorrect, but keeping them may lead to disastrous consequences" (Bonham, 1980, p.6).

In today's world, the disastrous consequences are clearly evident: the politics of hunger, ideological warfare, global economic crises, terrorism becoming increasingly radical as groups are further alienated or isolated from traditional avenues of influence, pressures for protectionism, the inviability of a non-aligned status for "new" nations. The situation is complicated by too-brief and often highly negative media coverage that fails to clarify issues, taxing the public's will to fully comprehend problems in the developing world. Comprehension of the U.S. role in these situations is equally, if not more, difficult to decipher. However challenging to grasp, the perspective of all actors in the global system (developed, developing, underdeveloped nations; non-governmental organizations; multinational corporations; etc.) must be made adequately comprehensible to our students to enable them to see their connections to them and, therefore, their power to influence them. The alternative is, in the words of Lester Brown, "to let political, military and industrial elites define the agenda for humankind with the likelihood that they will perpetuate their interests". (1975, p.1).

It is possible to change how students learn of the developing world. Changes have been made in the educational treatment of ethnic groups and women in that it is now demanded that the curriculum more accurately reflect them. These groups rejected an

"outside", largely white and largely male, interpretation and U.S. educators, wisely, chose to discontinue the teaching of distorted information. The developing world has rejected the colonial interpretation of its reality, also largely white and largely male, and claimed its rights to self-interpretation. Again, educators must consider that which is deemed important by those of the developing world.

It would be wise to consider, also, the developing world's perspective of the developed world. What are the roots of the hostility expressed by citizens of many countries toward the U.S.? What forces nurture these roots daily? Why is the U.S. flag so often chosen as the symbol to be defiled? Rarely does the media present a first-person response to this question. It may be one the public would not readily accept but communication and negotiation begin with truly hearing the perspective of the other.

First, what is the magnitude of the misconceptions? The content of instruction and textbook imagery about the developing world differs radically from how the developing world interprets its history. A 1980 textbook study in the United Kingdom confirmed the following hypotheses: "(1) Images of the Third World are likely to be ethnocentric if not racist; (2) They are likely to take the form of a colonial viewpoint; (3) Contemporary issues are likely to be avoided" (Hicks, 1980, p.4). Michigan studies (1980, 1982) documented serious deficits in accurate portrayal of the reality of African nations in textbooks:

(1) overemphasis on material culture and social stratification as being evidence of "civilization"
(2) an excessively positive portrayal of the colonial period
(3) shallow treatment of African history and current African involvement in the world economy and the political system
(4) implications that degree of modernity is measured relative to Western standards
(5) failure to adequately explore the causes of present day African social, economic and political difficulties.

The parent-child analogy can be extended to an attitude of blaming the developing "child-country" for its state of being. Generally, only the conditions of poverty are described and pity rather than understanding of the milieu of poverty is evoked. If reasons for poverty are suggested, they are nebulous. Texts portray that "underdevelopment is somehow to do with chance or overpopulation" (Hicks, 1980, p.10). Development, as "The Cure", is depicted as "catching up". Underdevelopment is thus seen as an indigenous state in which the Third World countries happen to be. No reference is made to underdevelopment as a process arising out of colonialism and continued as neo-colonialism today. Textbooks and teachers must begin to explain: (1) there are different explanations or theories of development; (2) why these explanations differ; and (3) how differing models of development operate and who they benefit.

Images of independence are virtually non-existent. The developing world exists but its problems are not related to the industrialized world. Helping is often mentioned but in paternalistic tones and calls upon the developed world to be magnanimous in guidance rather than accept the responsibility the world shares when viewed from the context of a systems model. Rarely is mention made of the developed world's dependence upon the developing world's resources, its "cheap labor" (and how this affects labor in that country), the unbalanced balance of trade, the role of transnational corporations and "neo-colonial patterns of dependence in aid, trade, transfer of technology, research, etc. By neglecting this we misunderstand the whole North-South dependency relationship today. Whilst there may be no need for guilt there is a need to face up to historical fact" (Hicks, 1980, p. 9).

By the end of this century, the world may see 90 percent of its population living in the developing world. Its voice and power will be heard. Whether the system is to be

defensive and arrogant or cooperative, respectful and realistic can and must be influenced by the educational system. To fail to teach our students why the developing world is in the condition it is in, what strategies it suggests for remediation,--in the words of that world--is to treat our students as history has treated the "other world", the "theys", as children unable to interpret their own reality; unable to decipher fact from fiction in what they are led to believe.

People awakened from deception are often angry and idealistic, with energy ready to be channeled into change. Presently, our students are those who are sleeping. Perhaps education can prompt an awakening so that both worlds can experience a serendipitous "coming of age"; partners in planning a new route to understanding and peaceful resolution of conflict.

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Six Guidelines for Development Education

1. To the extent possible, teach of the developing world through the eyes of, the perspective of, that world. There is violence in definitions and interpretations that come from the outside, a violence that fosters abuse.

2. Focus on understanding the causes of underdevelopment. Theories provide a structure for which to "hang thoughts on"--to help organize thinking and avoid the intimidation and withdrawal that can result from being unable to "make sense" of information.

3. Concentrate on linkages and commonalities. We share many common problems: feminization of poverty, youth alienation, environmental degradation, agricultural complexities, the nuclear age, etc. How are labor problems here linked to labor conditions in the developing world? How is the wealth of the developed world linked to the poverty of the developing world?

4. Assist students in identifying the development needs, or underdevelopment, of the U.S. Are perhaps U.S. attitudes toward much of the world in need of "development"? Is hostility of other nations related to development errors? Should our consumption be studied as well as scarcity? What is the official U.S. development policy toward poverty, inequality, unemployment and hunger in the U.S. today?

5. Analyze the successes and failures of development efforts. Now is not the time to deny failures nor is it the time to dwell on them. Studying the evolution of development policy offers ample information for analysis.

6. Work for identification and empathy with the developing world that is without condescension, pity, guilt or despair. Plan strategies for action. Students freed from the negative orientations listed above will automatically move toward action if they are supported in their efforts to identify actions, to acquire necessary political skills and to follow through.

America For Facts Action

An Oxfam America Educational Publication #13 50¢

Southern Africa

The Price of Freedom

Member of a vegetable farming cooperative near Maputo, Mozambique. Michael Scott/Oxfam America

The poor are not developing in isolation. The fact that they are latecomers in this game of development puts them at a very big disadvantage: they have to struggle against domination, manipulation, poverty, and powerlessness. . . . If we are to be on one side, the developed sectors of the world have to give up some of their power and control over village people and the resources they need for their development.

Sithembiso Nyoni
rural organizer in Zimbabwe

In the village of Daque, in Mozambique's Tete Province, stands a stately baobab tree, to many a symbol of Africa and the enduring influence of its past. Beside the tree is a small, whitewashed hut, the village health post. It is a product

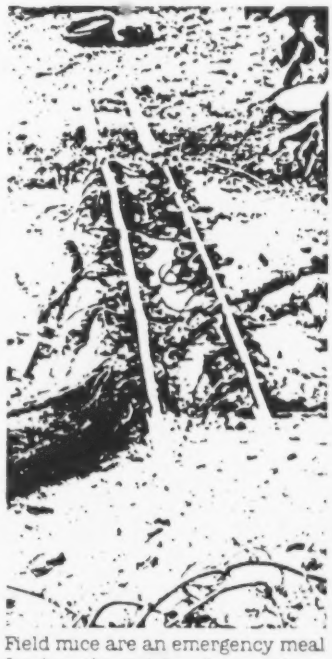
Village health post in Daque, Mozambique — Michael Scott/Oxfam America

of Mozambique's effort to meet its people's desperate needs, and a symbol of the young nation's hopes for its [illegible]st generation.

Tragically for Mozambique, many of those hopes are being crushed by famine and war. Inside the health post, a visitor finds the health records of 75 village children. Every one of the children, the charts show, was grossly underweight for its age and nearly all were suffering from marasmus, a condition in which the body gradually wastes away from lack of food.

When Oxfam America representatives visited Tete province in mid-1984, signs of a deadly three-year drought were everywhere: shriveled crops, dry water tanks, and a scarcity of every kind of food. Roasting over dozens of small fires were rows of skewered mice, trapped by hungry peasants [illegible]e they worked in their [illegible]s.

The drought has resulted in the deaths of at least 170,000 Mozambicans. But drought is not the only calamity the people of Tete have faced.



Field mice are an emergency meal for drought-stricken farmers in Mozambique.

Michael Scott/Oxfam America

A society under siege

A century of rule by Portugal, which ended in 1975, disrupted food-production systems in Tete and throughout Mozambique. The Portuguese compelled African men and sometimes women to labor for six months a year for plantation owners and colonial administrators. Many died under the grueling conditions of this forced labor.

Between 80,000 and 150,000 Mozambicans were sent every year to toil in the gold mines of South Africa's Transvaal. Those who remained were frequently required to grow rice and cotton for Portugal. In these ways, generation after generation, Mozambican society was robbed of the lives and labor of millions of its most productive members.

From 1964 to 1975, during Mozambique's war for independence from Portugal, Tete became a war zone Then, in the late 1970s, blacks in neighboring Rhodesia (now Zimbabwe) fought for four years against their white minority government. Tete was raided and mined by the Rhodesian army seeking to flush out guerrillas who took refuge there. Many of the mines are still in place, making key roads impassable.

Now, yet another war is afflicting Mozambique. The Republic of South Africa, on Mozambique's southeastern border, has given arms and training in sabotage to a dissident force of several thousand Mozambicans. These rebels have burned villages and crops, and regularly attack the convoys carrying drought relief from the eastern part of the country to Tete.

These attacks against

After their crops failed in 1983-84 for the third year, an estimated 100,000 Mozambicans fled Tete and Manica provinces in search of food and work in Zimbabwe. This family is one of those who have since been able to return.

Susan E. Dorfman

Mozambique are part of an effort by South Africa to weaken the new black majority governments of the region and prevent the wave of black liberation from sweeping across its own borders. South Africa is the only remaining country in the world with a political and economic system – apartheid – based by law on racial discrimination.

Despite all this, the people of Tete are working hard to survive. Because their oxen were destroyed during the two wars of the 1970s, men and women till the fields by hand. They make do with broken and worn-out tools, supplementing their meager diets with fish and wild game, and saving what little seed grain they can spare.

When Oxfam America field staff visited Tete, the peasants discussed in great detail the type of steel hoe heads suited for local farming, the most drought-resistant varieties of corn, bean, and sorghum seeds, and the best materials for building hand-operated water pumps, all of which they would like to obtain with Oxfam America's help.

One of the deepest desires of the people of Tete, and of all Mozambicans, is to be self-reliant, to ask help from no one. But the combined effects of history, a natural disaster, and continuing injustice still place the realization of that desire beyond reach. In this way, Mozambique is much like the other independent countries of southern Africa.

A family in Rehoboth, Namibia. Millions of the South African and Namibian blacks who are required to remain on tribal reservations live in housing no better than this.

United Nations

The roots of poverty

Over the past two decades, one nation after another in southern Africa has won independence: Tanzania (1961), Malawi and Zambia (1964), Lesotho and Botswana (1966), Swaziland (1968), Angola and Mozambique (1975), and Zimbabwe (1980).

But the winning of political freedom has not brought peace and security to the region's long-suffering people. They remain among the world's most impoverished, with an average yearly income of less than $400. In some parts of southern Africa, more than half the children die before age five. Widespread diseases such as malaria, tuberculosis, and bilharzia undermine people's ability to work and enjoy life. Average life expectancy is only 49 years.

Since 1981, southern Africa has been experiencing a ruinous and relentless drought. Millions of tons of grain have had to be imported, and hundreds of thousands of people have become refugees.

But even in years of normal rainfall, most countries of the region are unable to grow enough food for their own populations. The reason is not the unwillingness of the people to work. Most small farmers in southern Africa labor daily for long hours to eke out a living from the land.

Southern Africa's poverty cannot be explained by a lack of natural resources, either: the region produces major shares of the world's gold, diamonds, copper, iron ore, coal, oil, and uranium. Nor does southern Africa have too many people. No country in the region has a population density as great as that of a typical European nation.

Why, then, have the people of southern Africa remained hungry and poor? The fundamental reasons are:

(1) **The destructive effects of colonialism,** which drained the region of human and natural resources for more than a century,

Map by Jerry Alexander

(2) **The continued flow of wealth out of the independent countries of the region** to South Africa and the industrialized countries of Europe and the United States, and

(3) **Destabilization of the region by South Africa,** which is applying both economic pressure and military might to weaken its neighbors and protect its own apartheid system.

The theft of African lands

In the late 19th century, English pioneers led by Cecil Rhodes marched from South Africa to what is now Zimbabwe. African farmers and hunters there had for centuries been producing enough food to support a complex society and thriving intercontinental trade in gold and ivory. Africans grew the crops which fed the early European settlements until the colonial government brought in white farmers and agricultural companies.

Through a series of laws, culminating in the 1930 Land Apportionment Act, the Rhodesian government gave whites the right to appropriate the better half of the colony's land. Blacks were forced onto reservations called Tribal Trust Lands. Khethiwe Mhlanga, now Oxfam America's Zimbabwe project officer, recalls how her relatives lost their land:

"When I was a little girl, my grandparents lived in a good place, very green, with plenty of water. When we went to visit them, they would always slaughter a goat to prepare a big meal to welcome us. Then, one time when we came to see them, they had moved. My uncle said, 'There's nothing here! How can you live?' All but two goats were dead. That's how it was – they just picked you up in a truck and you had to move."

By the mid-1970s, 47 percent of the country's land was owned by a small minority of 6,700 whites. Their holdings averaged more than 5,000 acres, about 100 times as large as that of the average black Zimbabwean farmer, and were concentrated in the plateau region that receives the most rainfall.

Meanwhile, about 750,000 African families – two-thirds of the rural population – struggled to subsist on the dry, infertile Tribal Trust Lands. As these areas became overcrowded, food was in short supply. Land suitable only for pasture had to be used for cultivation. Without enough land for grazing, peasants had to give up their cattle and thus, their source of manure for fertilizer. All these factors led to a sharp decline in the production of corn, the staple crop.

This distorted pattern of land ownership persists today, five years after independence. From an airplane flying southwest across the country, an unmistakable line can be seen separating the green, northern region of mostly white-owned commercial farms from the endless brown sands of the Chibi district, a former Tribal Trust Land, to the south.

Even during the drought years of 1982 and 1983, farmers in the commercial areas grew large crops of tobacco, cotton, tea, and beef for export. During the same time in Chibi, crops shriveled and died. Peasants sold their remaining cattle, which often represented their life savings, to white farmers who herded them to lush areas farther north. By 1983, more than half the population of Chibi district had to depend for survival on drought-relief rations.

Zimbabwe was not the only country in which Africans were forced off the best lands. A 1974 survey gave the following figures for the proportion of farmland owned by white settlers and corporations in four other southern African countries: Malawi, 50%; Swaziland, 46%; Namibia, 98%; and Mozambique, 50%. In Angola, there were 8,000 corporate and settler-owned farms. In Zambia, all land for 20 miles on both sides of the main railroad was reserved for whites.

Economies to serve the few

On the eve of independence in most southern African nations, skyscrapers loomed over modern cities, built to serve export businesses. Giant foreign-owned mines and sweeping estates extended into the countryside, connected by road and rail networks to South Africa, the region's economic hub. But the vast majority of black people lived in poverty in urban shanties, in barracks or mud houses on the edges of mine or estate properties, or in thatch-roofed huts in remote and neglected hinterlands.

The European powers had built ports, roads, bridges, and railroads, not to serve the African inhabitants, but to carry goods directly from the mines and plantations to Europe. As a result, many villages are still barely accessible by modern transportation. When it

Studying by candlelight. Few black homes in southern Africa have access to electricity.

United Nations

does rain, they may be cut off from the rest of the nation for weeks or even months.

Power plants and electric lines were likewise built only to serve the cities, settler farms, and mines. Even today most peasants use candles or kerosene lamps, if they can afford them. They have no access to electricity to run small industries or to ease the burdens of farm labor.

Colonial policies were designed to prevent blacks from competing with white-owned farms in the cash-crop economy. Government marketing boards routinely paid less for crops grown by blacks, or made it illegal for blacks to grow certain crops. Even most blacks who had access to land found it nearly impossible to make a living by farming. Yet, they were required to pay yearly hut and poll taxes – in cash.

As a result, many Africans had to leave their homes in search of cash employment. The extremely low wages paid by estate owners and mining companies only reinforced this cycle, making the export economy more profitable for the few, and life more difficult for the majority.

The challenge to the new governments

Today, the new governments of southern Africa face the enormous challenge of undoing the damage of centuries of injustice and neglect. But their lopsided economic systems cannot be transformed without creating new and dangerous dilemmas.

Large mines, farms, and plantations, many of them foreign-owned, continue to dominate the economies of most southern African countries. Wages and working conditions are poor to abysmal. Even in countries like Mozambique, where such enterprises are now run by the government, they continue to absorb a large share of scarce fuel, credit, and imported machinery.

Yet these countries cannot afford simply to do away with the plantations and mines. Colonialism has left them dependent on the sale of a few main commodities to earn the funds (foreign exchange) needed to pay for imported food, tools and machines, and basic consumer goods. The major exports on which these countries still depend include oil (Angola), diamonds (Botswana and Lesotho), tobacco (Zimbabwe and Malawi), copper (Zambia), coffee (Tanzania and Angola), cotton (Tanzania), cashews (Mozambique), sugar (Swaziland and Malawi), and iron (Zimbabwe).

The southern African nations, like other Third World countries, have little control over the prices of these commodities. World markets are unpredictable from year to year, and prices of exports from southern African countries have declined greatly in relation to the prices of fuel and manufactured goods they must import. A recent U.N. study showed that the purchasing power of the exports of southern Africa in 1981 had fallen to half of what it was in 1977.

Child in Tete province, Mozambique. Susan E. Dorfman

As a result, these nations lack the foreign exchange they could use to buy machinery to establish new industries. Often it is impossible to obtain even simple equipment, such as pipes and pumps for rural irrigation, or building supplies for a school.

The shortage of foreign exchange has been one factor holding back the efforts of villagers in Petauke, in Zambia's Eastern Province, to establish a carpentry workshop. They could not buy essential tools such as saws, planes, and clamps, with Zambian currency. Oxfam America has been able to provide funds for the tools, but many other self-help efforts throughout the region are still hampered.

One way for governments to obtain foreign exchange is by borrowing. But the foreign debt of many southern African nations is

already high, and each year the money required to pay interest on previous loans takes a bigger chunk out of national budgets. In 1982, Angola had to spend 20 percent of the value of what it produced to repay past loans.

Closing the gap

Most of the new governments have made education, sanitation, and health care major priorities. But the cost of providing social services to the entire population is far greater than the cost of meeting the needs of the small white minorities. The gap that must be closed is a tremendous one.

Colonialism denied education and technical skills to all but a tiny minority of Africans. In Zambia, Tanzania, and Malawi there were no colleges or universities at the time of independence. When Mozambique and Angola won liberation, less than 5 percent of their populations could read and write.

Colonial administrators failed to provide even minimal health care for black Africans. African mothers and babies are still dying in childbirth from causes long since eliminated in developed countries. Preventable diseases are rampant. Tuberculosis is a major killer, especially among the families of men who return from laboring in the mines.

Because few industries have been established to serve local needs, hundreds of thousands of African men still must migrate every year in search of wage labor. Family life is disrupted; many fathers see their children only once a year. According to Ann Seidman, Oxfam America's senior research associate, two-thirds of southern African wage workers do not earn enough to support their families at even a very low level of poverty.

Workers at the Consolidated Diamond Mine in Oranjemund, Namibia

United Nations

The burden on women left at home is especially heavy. They must care for the children and old folks and do all the cooking and home maintenance. Many of them walk miles every day to gather firewood and fetch water, often polluted, and carry it home on their heads. In many cases they grow most or all of the family's food, with crude tools and without fertilizer, loans, or technical advice.

In some cases, the southern African governments' own development policies have had disappointing results. Their expenditure of resources to keep the modern, export-oriented sectors of their economies functioning has been accompanied by a failure to give adequate support to traditional peasant food producers. Some governments – Mozambique is one – are trying to right this imbalance. But resources are so scarce that there is little to shift from one sector to another, and the continuing need for exports that earn foreign exchange leaves the governments with little room to maneuver.

In the shadow of South Africa

Adding to the burdens left by colonialism is yet another barrier to development: the domination of the entire region by the Republic of South Africa. In many ways, South Africa's relation to the southern African nations parallels that of the former colonial powers. For South Africa, the rest of the region is a source of low-wage labor, cheap raw materials, and captive markets for its manufactured goods.

South Africa's economy is three-and-a-half times larger than the combined economies of the region's nine independent countries. Corporations based in South Africa dominate vital aspects of the economies of the neighboring states, especially mining, agribusiness, banking, and international trade.

The countries of southern Africa have rich deposits of minerals needed to build an industrial economy. However, most of the re-

gion's refineries and factories that turn crude oil, copper, and iron into usable fuel, metal, and machines are located in South Africa. The southern African countries therefore must re-import these finished materials at a much higher price.

South African and foreign firms make tremendous profits in southern Africa. For example, U.S.-based mining operations in Africa, most of which are in the southern region, reported an average rate of return on investments in 1980 of 37.2 percent. Actual rates of return may be considerably higher, since many companies reportedly disguise their earnings to avoid taxation.

The exploitation of the country of Namibia (formerly South West Africa) is especially severe, since it is controlled by a South African occupation force of up to 100,000 troops. The United Nations has demanded since 1966 that South Africa withdraw its troops and permit free elections, but it has refused. South African occupation permits the unhindered removal of large quantities of minerals, such as iron and uranium, by U.S. and British firms.

Much of the profits of foreign-owned companies are withdrawn from the southern African countries instead of being reinvested to develop regional industries. All this serves to reinforce the cycle of dependency and widen the economic gap between South Africa and rest of the region.

In an effort to reduce their dependence on South Africa, the nine independent countries of the region have joined together in the Southern African Development Coordinating Conference (SADCC). One of SADCC's goals is to build roads and rail links between the member nations, since most now have lines running only to South Africa or to coastal ports.

Another SADCC plan is for the distribution of hydroelectric power to rural areas. Most of the region's existing dams and power plants now serve South African cities or foreign-owned industries. The different SADCC countries have taken responsibility for coordinating regional development in such areas as transportation (Mozambique), energy (Angola), and food production (Zimbabwe).

With their wealth of natural resources, the southern African countries together have great potential for making agriculture more productive and for building up modern industries that would provide jobs and raise living standards. But they face tremendous obstacles.

One obstacle has been the recent world recession, which has reduced the demand for minerals and agricultural products produced in southern Africa. Another blow has been the drought, which has forced the SADCC governments to spend millions to import and transport food. On top of all this, several SADCC countries must cope with counter pressures and military attacks by South Africa.

South African aggression against its neighbors

Until a decade ago, the Republic of South Africa was surrounded by a buffer zone of like-minded, white minority governments in Rhodesia, Angola, and Mozambique. The success of the liberation movements in these countries threatened South Africa's protected position.

In response, the South African government has carried out an intense campaign of destabilization against the "Front Line" states of Lesotho, Angola, Zimbabwe, Botswana, Zambia, and Mozambique. This campaign has included economic pressure, the training and arming of rebel movements, sabotage, and full-scale invasions.

South Africa's reasons for destabilization are to force the countries on its border to deny haven to members of South African anti-apartheid movements, and to undercut the attempt by the southern African countries to wrench their economies free from South African control.

Economic coercion of its neighbors by South Africa

Badly malnourished child, displaced by drought from Mozambique, rests at a refugee camp in Zimbabwe.

United Nations

Members of "Green Zones" farm cooperatives near Maputo, Mozambique, have received funds for hoes, seeds, and watering cans from Oxfam America.

Michael Scott/Oxfam America

has taken many forms. For example, the South African government cut off water supplies to Botswana, delayed vital imports and exports, and tried to stop Botswana from opening up a new factory unless it agreed to a closer economic relationship with South Africa (London Times, July 27, 1984).

South Africa's military pressure on neighboring states has been unremitting. In 1975, South Africa sent 6,000 troops into Angola in an attempt to prevent the Popular Movement for the Liberation of Angola (MPLA) from coming to power in place of the Portuguese. It invaded again in 1981 and 1982 with forces of up to 20,000 troops, and now maintains an army of occupation in southern Angola. Angola has been forced to divert 50 percent of its budget to defense and security.

South Africa also supports the Angolan anti-government organization, Unita, which carries out widespread terrorism and sabotage. It sponsors a rebel para-military group in Lesotho. In southwestern Zimbabwe, South African-trained dissidents have added to the fighting between rival ethnic and political groups.

Since 1980, South Africa has armed and trained the insurgent Mozambique National Resistance Movement (MNR), an organization founded by Rhodesian military intelligence. Recently South Africa agreed to end its support of the MNR, but the savage and costly MNR attacks on villages, crops, and road and rail traffic have continued.

The South African military has staged numerous bombing and commando raids against what it calls "ANC targets" in Mozambique, Lesotho, and Zimbabwe. Many of those killed have been people with no connection to the ANC (African National Congress).

U.S. support of South Africa

South Africa's internal policies of repression and its aggression toward its neighbors have earned it worldwide condemnation. Despite this, South Africa has increased its military activities outside its borders during the past four years. Essential to South Africa's ability to throw its weight around has been the support it receives from the United States.

U.S. financial involvement in South Africa, including direct investment, bank loans, and stock, exceeds $14.6 billion. About 6,000 U.S. firms do business with South Africa, and approximately 350 American companies have facilities within the country.

Capital and technology from the United States have been vital to South Africa's industrial and military build-up. Computer systems supplied by U.S. companies help the minority regime to keep track of the black population. Equipment and know-how from the United States have enabled South Africa to develop its nuclear industry, including uranium-processing plants and – many experts agree – the capacity to manufacture nuclear weapons.

Most of the world considers South Africa an outlaw nation. The governments of the independent African countries, the resistance movements in South Africa, and a majority of the members of the United Nations have called for an end to all trade and investment in South Africa in order to

hasten the end of apartheid. But U.N. resolutions to that effect have been vetoed by the United States, Britain, and France.

Since 1977, there has been a worldwide embargo against the sale of weapons to South Africa. The United States has skirted the embargo, permitting the sale of military-type planes and aircraft engines, by accepting South Africa's claim that they would be used for "civilian" purposes.

In recent years, U.S. support for South Africa has become more open and direct. The United States cast the sole veto against the U.N. Security Council's 1981 resolution condemning the South African invasion of Angola, and has condoned South Africa's refusal to withdraw its troops from Namibia. Despite the international arms boycott, the Reagan administration authorized sales to South Africa of $28.3 million worth of equipment listed as "munitions" between 1981 and 1983, and granted U.S. aid funds to South Africa for the first time.

The U.S. government also put heavy diplomatic pressure on Angola and Mozambique to sign "non-aggression" accords with South Africa. The United States delayed the release of major amounts of food aid to disaster-stricken Mozambique until its government consented to such an agreement.

U.S. diplomats maintain that our government tries to exert a "moderating influence" on South Africa. Chester Crocker, assistant secretary of state for African affairs, has said that "The U.S. government hopes South Africa will use its mandate to address the problem of the political rights of its black majority." Crocker criticizes equally the liberation movements and the South African government – with its $4 billion military budget – for their "use of violence."

The Reagan administration describes its policy toward South Africa as one of "constructive engagement." But the United States, by helping to reduce South Africa's international isolation, strengthens its ability to continue oppressing both its own people and those of the region.

Aid for self-reliance

Many Americans are working to oppose U.S. political and economic support of South Africa. Others are aiding the efforts of the poor in southern Africa with contributions to non-government development agencies. A good example is Oxfam America's work with the peasants of Mozambique's Tete Province – one of more than a hundred grassroots projects supported by Oxfam America in the region.

Food and water are the staples of Oxfam America's program in Tete, based on needs identified by the villagers themselves. As a first step, seeds and tools are being distributed to farmers for the 1984 planting season. The purchase of the seeds and tools in neighboring Zimbabwe will help strengthen regional economic ties and reduce dependence on South Africa and the West.

The second phase will be the development of village water-supply systems based on simple technology. The program will provide pure water for drinking and cooking to 15,000 families, and will be carried out by local technicians and craftsmen. "They know what to do and how to do it," says Oxfam America's Overseas Director Michael Scott, "but until now they have had no way to get piping, pumps, pulleys, and cement."

The return of oxen to Tete, so that farmers can begin plowing again, is another major goal of the project. It will build the capacity of farmers to grow enough fodder for their animals and to control the tsetse fly, which spreads a deadly livestock disease. This part of the project will be linked to a regional tsetse-eradication project sponsored by the SDACC countries.

Efforts like these will not in themselves transform southern Africa overnight. But they can help poor people there to survive and to build the strength and organization they need to make far-reaching changes. "We have a chance here to make a durable and lasting difference in one of the poorest areas of Africa," says Scott.

"The Mozambicans are building a non-racist society, based on equity, right on the border of a racist society based on apartheid," Scott adds. "That makes it an especially important opportunity for Americans to help."

Kathy McAfee

This issue of **Facts for Action** is based in part on Oxfam America Impact Audit by Ann Seidman to be published in 1984.

Farmers in Tete province discuss the qualities of different types of hoe heads during a visit by Oxfam America staff.

Michael Scott/Oxfam America

Blacks in South Africa:

Trespassers on their own land

now we have become the trespassers
on the shores of our own land . . .
the fields that were ours
our cattle can no longer graze
and like the cattle we are herded
to starve on barren soil

James Matthews,
black South African poet

A domestic servant in a white South African home. Suzette Abbott

A rally in Johannesburg, South Africa sponsored by the United Democratic Front (UDF) in August, 1984, to denounce government-sponsored elections in which blacks may not vote. The UDF, a multi-racial coalition, was formed in 1982 and is the leading above-ground organization opposing white minority rule. Its slogan is "UDF Unites, Apartheid Divides!"

Susan E. Dorfman

The power of South Africa's minority regime rests on a shaky foundation. It is built upon the exploitation of the black majority by white South Africans, descendants of the Dutch and British colonists, who make up only 15 percent of the population.

The contrast between the living conditions of whites and most blacks could hardly be more extreme. Whites' wages, on the average, are five times those of blacks. This allows most whites to live a very comfortable, even lavish lifestyle, typically with the help of black domestic servants.

A continuing study by the Carnegie Foundation has found that a third of all black South African children are physically stunted because they do not get enough to eat. The South African government spends from five to 10 times more (depending on the region) on the education of each white child than it spends on each black child.

Under apartheid, an elaborate system of laws restricts the movements and activities of all non-whites. Blacks are subject to arrest if caught not carrying the required travel permits and a pass book, containing a photo and records of one's ethnic classification, tax payments, employment, reference number, and other information.

The South African government has permitted the integration of some parks, theaters, and restaurants, and is promoting the development of a small black middle class – without political rights, however. But the overall thrust of its policy is to reinforce apartheid, creating a wider economic gap between blacks and whites.

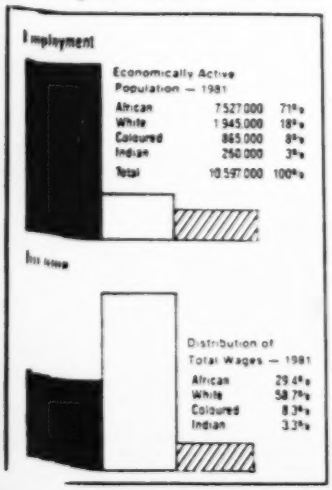
Reservations for the unwanted

According to official government policy, all South African blacks "belong" to one of 10 government-created "homelands." These

reservations, formerly known as bantustans, constitute 14 percent of South Africa's total land area. They are scattered, irregular fragments of land, most of it dry and infertile. Roads, schools, transportation, health and sanitation facilities are minimal, even though the homelands are among the most densely populated areas of Africa.

The strategy of the white government is to make all South African blacks into citizens of a "homeland" and not of South Africa. Many blacks have been made "citizens" of places they have never seen and with which they have no connection. The people whom the government intends to live permanently in "homelands" include many African women, the unemployed, the aged, sick, and disabled, and most children.

Martha Letsatsi, a social worker in the "homeland" of Lebowa, explains: "Even if you have worked all your life for white people, when you become too old to take care of yourself, they say, 'Go to your homeland and you'll be taken care of.' When you get to that so-called homeland, you find the pension money is all used up, and you're put on a waiting list for years!"



The growing resistance

Blacks in South Africa have never resigned themselves to the loss of their land and human rights. From the wars against Dutch and British conquest, to the mass civil disobedience campaigns of the 1950s, and the Soweto student uprisings in 1976, their history has been one of struggle. Today that struggle continues in the form of labor strikes, boycotts, resistance to evictions, and political organizing.

The African National Congress, a black-led, multiracial movement, has been the leading resistance organization since 1912. The ANC mounted a strictly non-violent opposition to apartheid for five decades. Then, in 1960, it was declared illegal by the government, and had to continue its work underground.

In the 1960s, the ANC began for the first time to carry out armed attacks, mainly against police stations, military bases, railways, and other economic targets. Most ANC armed actions originate within South Africa. The neighboring states have at times provided refuge for the anti-apartheid fighters and organizers, much as states in the northern United States were once havens for blacks opposing slavery in the South.

During the 1970s, opposition to apartheid within South Africa grew more intense. Increasing numbers of young black people left the country to receive basic education and military training with the ANC. Political pressure and armed resistance by the South West African People's Organization (SWAPO) to the occupation of Namibia also became stronger.

During 1984, the white government tried to create a more democratic facade for its rule by adopting a new constitution that gives some voting rights – although not equal representation – to Asian and "coloured" (mixed race) South Africans. It gives no representation at all to blacks. Most Asians and coloureds boycotted the elections called to implement the new plan, which their leaders say is a device to divide them from blacks. Meanwhile, strikes by gold miners and other workers, and demonstrations by residents of the black townships of Sharpeville and Soweto have continued, despite the killing of dozens of strikers and demonstrators by the police.

Kathy McAfee

Young residents of Soweto, South Africa, protest the inferiority of education for blacks. United Nations

Oxfam America
115 Broadway
Boston, Massachusetts 02116
(617) 482-1211

Farmer Gablon Thondhlana surveys his crops, devastated by drought, in Manicaland province, Zimbabwe. United Nations

Ideas for Action

Sponsor a speaker or a debate on the crisis in Africa. Speakers on the drought and development issues are available through Oxfam America's Speakers Bureau. You may get help in finding someone to speak about problems of U.S. policy in southern Africa from the resource organizations listed below.

Plan a fundraising concert, dance party, or dinner featuring African music and food. Send the money you raise to support drought relief and development projects in Africa.

Explore the issue of investment in South Africa. There is a growing debate about whether U.S. investments help or hinder efforts to abolish apartheid. Some individuals and corporations maintain that investment provides jobs and promotes positive change. Opponents of investment contend that U.S. involvement provides capital and technology needed by the white minority to maintain its domination over the black majority.

Hundreds of colleges, churches, unions, and state and city governments have decided to withdraw their funds from banks and companies that invest in South Africa. Investigate economic ties between your own campus or community and South Africa, and examine both sides of the issue for yourself. An excellent source of information about U.S. investments and the divestment campaign is the American Commitee on Africa (see list below).

Show a film or slide show. Those available from Oxfam America include:

We Carry a Heavy Load, a slide/tape produced by the Zimbabwe Women's Bureau. A good introduction to the problems of rural women in Africa and throughout the developing world. 25 minutes, $15 rental fee.

Moving On: The Hunger for Land in Zimbabwe, by Peter Entell. Produced in 1982, this excellent film uses the story of two Zimbabwean families, one black and one white, to explain the impact of the European conquest on Africans and the problems of land distribution today. 52 minutes, $35 rental fee.

Amandla!, a slide/tape by New African Horizons. A stirring portrayal of the history of apartheid and the many ways black South Africans have organized to resist it. Its clear text and strong pictures make it suitable for high school age as well as for older audiences. 33 minutes, $20 rental fee.

Beginning Changes, a film by Oxfam America, also available on video tape. An introduction to Oxfam America's overseas projects, focusing on Mozambique, Zimbabwe, Nicaragua, and Salvadoran refugees in Honduras. 27 minutes, $15 rental fee.

Resource organizations

The American Committee on Africa, associated with **The Africa Fund,** 198 Broadway, New York, NY 10038, (212) 962-1210. Carries out research and distributes an extensive list of books, pamphlets, and films.

Washington Office on Africa, 110 Maryland Ave. NE, Washington, DC 20002, (202) 546-7961. A source of up-to-date information about U.S. policy in southern Africa and on legislation affecting that region.

TransAfrica, 545 8th St. SE, Washington, DC 20003, (202) 547-2550. A black American organization which seeks to bring about a more sensitive U.S. foreign and development policy towards Africa and the Caribbean.

International Defense and Aid Fund for Southern Africa, Box 17, Cambridge, MA 02138, (617) 491-8343. Works for the release of political prisoners and distributes literature and photo displays.

American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102, (215) 241-1700. Does education and organizing on southern Africa, South Africa, and the latter's ties to the United States.

The Southern Africa Resource Project, Box 5420, Santa Monica, CA 90405, (213) 822-8610, and **Africa Resource Center,** 494 19th St., Oakland, CA 96412, (415) 763-8011. Both provide literature, speakers, and information to groups in California.

The Africa Network, Box 59364, Chicago, IL 60659, (312) 677-7416 or 328-9154. A national network and a source of information for groups in the Midwest.

Further reading

The following are available from Oxfam America:

Impact Audit No. 4, Ann Seidman, Oxfam America, 1984. A study of the impact of colonialism on southern Africa, the choices facing the new governments, the history and present role of South Africa, and implications for grassroots development and for U.S. policy. $7.00.

Mozambique: From Colonialism to Revolution, Barbara and Alan Isaacman, Westview Press, 1982. A well-documented and readable history, with a good explanation of the obstacles to self-reliance left by colonialism. $10.00.

Our Own Freedom, Sheba Feminist Publications, 1981. The lives of women in Africa, vividly portrayed in 90 photographs by Maggie Murray with commentary by Nigerian novelist Buchi Emecheta. $8.95.

Black Women in Zimbabwe, Zimbabwe Women's Bureau, 1981. Interviews with Zimbabwean women, documenting their lives and struggles in this newly independent country. $2.00.

Apartheid: The Facts, International Defense and Aid Fund, 1983. An extremely useful handbook, illustrated with maps and charts, outlining the impact of the apartheid system on South African blacks. $7.00.

Namibia in the 1980s, Catholic Institute for International Relations and the British Council of Churches, 1981. An excellent background for understanding the drive for independence in Namibia. $2.25.

Agribusiness in Africa, Barbara Dinham and Colin Hines, Earth Resources Publications, 1983. An analysis of the current role of export agriculture in diverting much of Africa's food-growing capacity to meet the cash-crop demands of Europe. $9.95.

Africa Resource Packet, Oxfam America, 1984. A collection of reprints and Oxfam America material presenting the background to the current food crisis facing the continent. $4.00

Oxfam America is a nonprofit international development and disaster relief organization based in Boston. Oxfam America was founded in 1970. It is one of six autonomous Oxfams. There are two in Canada and one each in Great Britain, Australia and Belgium. The name "Oxfam" came from the Oxford Commitee for Famine Relief, founded in England in 1942. Building self-reliance is our most important goal. We fund local, grassroots groups in poor countries in Asia, Africa and Latin America. In the United States, Oxfam America works to inform policymakers and the general public about the root causes of world hunger and poverty. Oxfam America neither seeks nor accepts government funds, but relies entirely upon gifts from private institutions and citizens.

A FEW HOURS IN THE STREETS OF SANTIAGO
Minnesota DAILY, March 3, 1987

James Mathias; President of the University chapter of Amnesty International

Every year, hundreds of University students go abroad, and in many cases it is these experiences that force them to reexamine their values and attitudes. In April of last year, I was in Chile, on the western coast of South America. On every street corner it seemed, there were men in green military jackets. At first I thought of these guards as a kind of novelty. Soon I would think of them much differently.

Traveling alone on my first night in Santiago, I decided to see a movie, but having already seen the one playing at the local theatre, I sat down on a bench in the main plaza and decided to talk with the couple next to me because they looked like students. Out of the corner of my eye, I noticed that a man at the other end of the plaza had thrown some papers into the air. Soon there was an incredible amount of movement and yelling as the police began to move in, announcing that the park and downtown were closed and that everyone was to go home immediately. Panicked, I ran, following the couple next to me. We ended up on a side street, Confused, I asked them what was going on. They looked at me as though I were from another world and told me to go back too my hotel, to leave Chile and return to my country.

I'd always wanted to protest against my high-school principal and this was the closest I had come. I was naive, but energetic. They told me if I were going to stay I should remain near them. As we talked, I learned it was the anniversary of the assassination of a popular human rights leader. A year earlier, this man had uncovered a plot to kill a powerful opposition leader. Ironically, he had predicted his own death. I moved with my new friends down the pedestrian mall. The police were everywhere. Six marching on the left. Twelve down the right. A fortified van parked, waiting.

This may sound like another world, but it was no more than another country. During this time, there were people rushing home from work, mothers taking children home, couples on the way to dinner. There just happened to be a political demonstration going on in the midst of it.

I stayed with the two students as we sang the protest songs, then scattered with dozens of others as the police came through to break us up. I bounced on my toes as they did, so people further away could see there was action where we were. I picked up a scrap of paper that said, "Pinochet si. Pincohet no." A ballot for a country that does not have fair elections, where Augusto Pinochet is the only name on the ballot.

For two and a half hours we moved through the city streets, following the core group. At one point I felt light-headed and dizzy and I found a wall to lean against. I realized I was reacting to tear gas and I waited for the cloud to pass., I asked many questions of my two new friends. Why were they there? Weren't they scared? What about that man who first threw some of the ballots back in the plaza? They told me they were journalism students in a country that does not have real journalism and where educational opportunities are controlled through government lists. They were of course scared, as I also should have been. The man who had thrown the ballots in the air was now dead.

The climax came when I was not paying attention. I noticed dozens of people racing around the corner down the block, running away from a water cannon truck spraying everything and everyone in its path. I ran and quickly joined a group of people hiding behind a newsstand, but the newsstand was not enough to protect me. I got hit by spray. As the truck passed I moved with the crowd, but not soon enough. I was knocked down from behind as the others moved more quickly than I did. I fell down, injuring my knee. As I tried to get up I felt my skin burn because chemicals had been put in the water. I didn't have time to be angry as I realized the truck had turned around and was heading back toward me. I was vulnerable and hurt. Looking up I saw my two friends coming back to get me, risking their lives for an American tourist they didn't even know. So many thoughts were rushing through my head, but all I could understand at that moment is that if I didn't get up....

We rested beside a big office tower across from the university campus as things calmed down. The traffic, backed up in all the confusion, began to move. The girl looked at me and said their bus had come and they had to go or risk being stranded downtown . I kissed her goodbye on the cheek, shook the man's hand, and in a rush they ran off to catch the moving bus.

I never did learn their names, I waited there on the calmed sidewalk, looking at the fires which had been set, the trash everywhere and the hundreds of military police guarding it all.

I grew up a lot that night.

When I arrived back at the University for fall quarter, I became involved with Amnesty International, a group which works on behalf of people imprisoned for things we as American rarely think twice about, such as carrying the "wrong" books, playing the "wrong" music or even making a simple toast to freedom. Amnesty International calls these people prisoners of conscience. I write letters on behalf of people I will never meet, with names I often cannot pronounce, in countries I'll never visit, in a worldwide effort to pressure officials to stop torture, give medical attention or release those not guilty of any legitimate crime. Every notice that comes from Amnesty International describing a tortured person in any country now has new meaning for me. I now know that they are very much like myself, and I know if I were in their shoes, I could not be quiet about the abuses of human rights and I'd be doing the same things. Every 20-year old woman I hear of becomes that woman in Santiago, every man of 22 becomes her companion. I now have a face to put on each case.

RESOURCES

ALMOST ESSENTIAL PERIODICALS:

FOOD MONITOR

"WHY is a non profit organization existing to inform the general public, the media, and policy-makers on the extent and causes of hunger in the United States and abroad, and to initiate, organize, and participate in targeted programs to promote more effective government and private sector policies regarding hunger, poverty and homelessness. **The Spring/Summer 1988 issue (No. 4), entitled "A New Vision of Development" is an excellent resource for study of development. Articulates clearly the new directions of the developing world.** Price $4.50. **Food Monitor**, WHY, 261 West 35th Street, #1402, New York, N.Y. 10001-1906. (212) 629-8850.

DEVELOPMENT FORUM

From the UN Secretary-General: "As the world faces the formidable challenges of the 1980's, it is clear that an informed public opinion is more than ever necessary if we are to create understanding of both the complexity and stubborness of these challenges and the possibility of solving them.

Development Forum has a key role to play in the creation of such an informed public opinion, which sees the future in terms of humankind as a whole. It offer to its readers varied and stimulating opinions on matters of vital concern. As its name implies, its columns are open to all those who have a creative contribution to make towards greater understanding, be they from governments, the United Nations, non-governmental organizations, the media, the academic community, or private individuals." Javier Perez de Cuellar

Excellent, readable, articles, many written by authors from the developing world, that give explanations and opnions not to be found in mainstream media or mainstream curriculum materials. Valuable information on most development issues. Very suitable for high school students. Years of back-issues are available at the Minnesota UNA office. To order: **Development Forum**, DESI/DPI, United Nations, Room DC1-559, New York, NY 10017.

Horizons

Detailed description of development projects. Summer (1985) issue is entitled "Special Focus: Women in Development." Available free to professionals working in the field of international development. To order: Office of Publications, **Agency for International Development**, Washington D. C. 20523. (202) 632-4330.

South: The Third World Magazine

International news from the perspective of persons in developing nations. Format similar to that of Time or Newsweek. **South Publications Limited**, 13th Floor, New Zealand House, 80 Haymarket, London SW1Y 4TS, England. US $28 per annum.

Third World Quarterly

Academic journal published by the Third World Foundation for Social and Economic Studies. Objectives stated as: (1) to work for the intellectual, economic and social advancement of the people of the Third World

through publications and research; (2) to assist in the evolution of a fundamentally just and equitable relationship between the Third World and developed countries; (3) to create greater awareness of the causes of poverty in the Third World. US $35 for institutions; $25 for individuals. **Third World Foundation**, New Zealand House, 80 Haymarket, London SW1Y 4TS, England.

Panoscope

"Panoscope is an independent information and policy studies institute working internationally to promote greater awareness of sustainable development." Much information about successful and unsuccessful development efforts and lots of information about linkages of developed and developing nations. Published six times a year by the Panos Institute with funding from the Ministry of Foreign Affairs of The Netherlands. Subscription rates: US $30 for institutions and libraries; $18 for individuals. **Panoscope**, 1405 King Street, Alexandria, VA 22314. (703) 960-2791

Worldwatch

Published six times a year by the Worldwatch Institute to meet "the growing worldwide need for information on the fast-changing relationship between ourselves and the natural systems that support us". Deals with such issues as climate change, soil erosion, loss of genetic diversity, energy efficiency, ozone depletion, water scarcity, new recycling technologies, and population trends. $20 a year. Worldwatch, 1776 Massachusetts Ave. N. W., Washington, DC 20036. (202) 452-1999.

Additional Resources

Through African Eyes

The original five-volume series will be available this fall (1988) in a revised two-volume set. Highly readable, it is an excellent collection of primary-source materials for junior and senior high school students. Provides an important and difficult to find perspective on world history and on development. Reasonably priced. Also available are **Through Asian Eyes** and **Through Middle Eastern Eyes**. For catalogs and information: **CITE Books**, P.O. Box 337, Creton-on-Hudson, New York 10502. (914) 271-6500.

Non-Governmental Liaison Service:

Write to them and ask to be put on their mailing list of new publications and you will regularly receive materials relevant to the study of development. Some of it is suitable for classroom use and some is valuable to supply teacher and research groups with additional information. **Non Governmental Liaison Service**, Room DC2-1103, United Nations, NY 10017.

Resources for Teaching About Development:

Bibliography of general and curriculum materials available nationally and internationally relating to development topics. Available from **THE AMERICAN FORUM**, 218 East 18th Street, New York, NY 10003.